

# THE ECLECTIC REVIEW,

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Art. I. *The Works of the Right Reverend Father in God, Ezekiel Hopkins, D.D. successively Lord Bishop of Raphoe and Derry.* Collected, arranged, and revised, with a Life of the Author and a copious Index, By Josiah Pratt, B. D. F. A. S. &c. 4<sup>th</sup> vols. 8vo. pp. lx, 600, 550, 564, 680. Price 2l. Seeley, Walker, &c. 1809.

FOR a certain period after the reformation, the divines of the church of England had too much occupation in defending their own newly erected citadel, to give a very vigorous attention to the general interests of religion. They built their walls with the sword in one hand and the trowel in the other; and the alertness of their papal enemies gave them equal employment for both. And as the discoverers at Pompeii had to prove their property to the papyri before they began to unrol them, so the ministers of the reformed churches thought rather for a time of maintaining possession of their Bibles, than of explaining their contents. At length, however, they completed their emancipation from papal thraldom; and, having thus established their bulwarks, began to look to the interior of the edifice. Then it was, that, for a succession of years, works issued from the different classes of English divines, which have established the moral and philosophical supremacy of our country throughout the world. When we contemplate on our shelves the massy productions of those days, a mixed feeling of admiration and despair possesses us;—admiration of their gigantic efforts, and despair of the resurrection of such times and men. It must be admitted, nevertheless, that these works, powerful and devout as they are, do not exhibit complete specimens of fine writing. They were, perhaps, the best writers—but it was of a bad age. Other causes, however, than the standard they furnished to society, account for the deterioration of manner and matter in theology, which soon took place. Literature was absolutely shipwrecked in the religio-political storm which dethroned the monarch, and laid waste the kingdom. Taste and, in too many instances, profligacy, took the side of the king, whilst religion sought shelter under the banner of the

lower orders of the state. Religious men, by associating wholly with one another—by reading only their own works—by hearing only their own preachers—by placing religion too much in the adoption of a peculiar phraseology ; gradually came to employ a language of their own,—to cast their sermons in a particular mould,—to display a sort of church pedantry,—to dress up Christianity in a form fit enough for a village teacher, but wholly unworthy of the mistress of the world. Whilst this was the truth amongst one class of churchmen and a large body of dissidents, among another class of churchmen a state of things prevailed, still less favourable to religion, and even to theological writing, than this. ‘With a large accession of wealth in the times of Charles II,’ says the great historian of those times, ‘there broke in upon the church a great deal of luxury and high living, on the pretence of hospitality ; whilst others made purchases, and left great estates, most of which we have seen melt away.’ ‘They became lazy and negligent in all the true concerns of the church, they left preaching and writing to others, while they gave themselves up to ease and sloth. In all which sad representation, some few exceptions are to be made, but so few, that if a new set of men had not appeared of another stamp, the church had quite lost her esteem over the nation.’ The same candid historian goes on next to record the labours, and describe the improvements of this new set of ecclesiastics to whom he refers. In one place it is said of one of them—‘being disgusted with the dry systematical way of those times, he studied to raise those who conversed with him to a new set of thoughts, and to consider religion as a seed of a deiform nature (to use one of his own phrases.) In order to this, he set young students much on reading the ancient philosophers, and on considering the Christian religion as a doctrine sent from God both to elevate and sweeten human nature.’ Again it is said, that the style of preaching, in the class to whom we first alluded, was ‘either very flat and low, or else swelled up with rhetoric to a false pitch of wrong sublime.’ In opposition to this, the new preachers adopted a style clear, plain, and short. They gave a short paraphrase of the text, unless where great difficulties required a more copious enlargement. But even then they cut off unnecessary shows of learning, and applied themselves to the matter ; in which they opened the reason and nature of things so fully, and with that simplicity, that their hearers felt an instruction of another sort than that which had been commonly observed before. So they became very much followed. And a set of these men brought off the city in

great measure from the prejudices they had formerly to the church.'

We have not hesitated to give these extracts, as they furnish a brief history of an important revolution in the divinity of the church of England; a revolution, which has been regarded, perhaps, with too much displeasure by one class of men, and with too much satisfaction by another. The author of "*Zeal without Innovation*," in noticing this epoch in the religious history of our country, properly adverts to the mischief, which at least neutralized the benefit conferred upon the church and upon religion by the class of 'highly rectified' and philosophic divines of whom the historian speaks. He justly laments their negligence of the fundamental doctrines of Christianity, and concludes that if their manner on the whole were better, their matter on the whole was worse. But we remember that, in reading his work, we were struck with his expressing merely a sort of distant hope that a class of divines might arise, combining the doctrinal accuracy, the devout spirit, and the hortatory zeal of the one class, with the logical precision, the classical terseness, and the practical vigilance of the other. Now such a class we seem to recognize at the present moment, in a large proportion of the order denominated evangelical preachers in the church of England, and in many of the dissenting ministry. Such a class also we recognize in a few even of the contemporaries of these philosophical reformers. Such an individual, and in him a divine of no common stature and complexion, we unquestionably discover in the author before us.\* This last declaration it is not our intention to rest upon mere assertion alone. We shall give our readers an abridged account of the life of Bishop Hopkins, and then proceed to institute such an examination of the volumes before us, as may serve to establish the estimate we have given of him as a divine.

Ezekiel, lord bishop of Derry, was the son of a clergyman, was born in 1633, and sent as a chorister to Oxford in 1649. At the age of twenty-seven he betook himself to 'the great city, London, where he came to be a very celebrated preacher.' After this, he became an assistant to Dr. Spurstow, of Hackney, one of the five ministers who, under the name of *Smectymnus*, attacked bishop Hall. The doctor choosing rather to 'turn out than conform to the Liturgy of the established church,' he and his assistant were separated, and Hopkins made an unsuccessful canvass, probably for the lectureship of St. Matthew, Friday Street. It is here observed by his

\* Hopkins was the contemporary more or less of Tillotson, Stillingfleet, Patrick, Lloyd, Tennison, &c.

biographer, (Prince,) that his 'defeat is to be considered as a disparagement of this excellent person; but rather as an argument of his deep learning, which lay above the reach of vulgar hearers; for in such popular elections the meanest mechanic challenges an equal suffrage with the most judicious in a parish.' If, in this observation, he designs to commend the good bishop for being unintelligible to any class of hearers, we beg to enter our protest. And we venture to say, that if his lordship could descend to speak his own sentiments, he would refuse any commendation for an obscurity so flatly opposed to the very object of pulpit instruction.—In London first, however, and afterwards in Exeter, 'he was much applauded for his elegant and dexterous way of preaching.—In the year 1669 he passed over to Ireland in the capacity of chaplain to the earl of Radnor; and was soon made dean of Raphoe, next bishop of that see, and afterwards bishop of Londonderry. His conduct in his bishopric, was such as might be expected of him; amidst other acts worthy of his solemn office, he was not only a frequent, but so constant a preacher, that he seemed almost to live under the influence of the rule—*oportet episcopum prædicantem mori.*' At the approach of the Papists to Londonderry, he retreated to London in 1681, became minister of St. Mary Aldermanbury, and, soon afterwards, 'much broken by public as well as by private calamities, he yielded to fate, and gave up the ghost.' Dr. Richard Nelson, Bishop of Clogher, preached his funeral sermon. From this we cannot forbear giving an extract, trusting that if it should, in our humble page, meet the eye of some of his mitred brethren, they may remember that they have succeeded not merely to the inheritance of his rank, but of the duties by the discharge of which he deserved and adorned

'And, though he kept a very noble and hospitable house, yet it was famous for regularity and order: and, in the midst of the great plenty, gravity and sobriety were most strictly observed. It was indeed a temple and an oratory, for in it prayers and praises, catechising and reading the scripture were never omitted. He constantly expounded it to his family, explained some part of the lessons, and made short rare observations upon them; and beside the public prayers, he was very often at his private devotions, and spent much time in divine meditations. Thus did he behave himself in his house; thus did he instruct his family, and bring his children up in the nurture and admonition of the Lord.

'And, if you follow him to the Pulpit, you will find him there constantly, once a Sunday, whilst his health permitted it. And, say all who heard him will say, his sermons were learned and eloquent, plain and methodical; and as his motto was, *Aut suavitate, aut vi*, he either by sweet discourses and charming exhortations, or by strength of reason

and powerful arguments, drew many to Christ. He never omitted that duty, but preached in his throne when he was not able to ascend the pulpit. And, for his excellency in that noble faculty, he was celebrated by all men. He was followed and admired in all places where he lived, and was justly esteemed one of the best preachers in our age. And his discourses always smelt of the lamp; they were very elaborate and well digested. He had a noble library, and delighted in it; and was, as Tertullian says of Irenæus, *Omnium doctrinarum curiosissimus explorator*. He was a good linguist, and excelled in polemic and casuistical divinity. Many flocked to him to have their doubts resolved; and he gave light and comfort to clouded and afflicted consciences; and was admirably accomplished with many other parts of human learning.' pp. xxviii—xxix.

Having thus briefly sketched the life of this admirable man from the fuller draught of his quaint biographer, we proceed to a summary examination of him as a divine, and as a writer. We shall, as justly as we are able, state what we conceive to be his excellences and his defects.

In the first place, then, he is strictly *evangelical*:—in other words, the doctrines and precepts which constitute the peculiarity of the system conveyed by Christianity to mankind, occupied the highest place in his regard. The religion of some of his great contemporaries was rather that of natural religion rectified by Christianity. He, on the contrary, adopted Christianity as the basis, and introduced natural religion and philosophy, as parts, though distinguished parts, into the superstructure. His sermon on the "All-sufficiency of Christ to save Sinners," bespeaks a man visited by the same spirit which breathed upon the first disciples. There is an intense-ness in his language upon this subject, which would drive some cold critics of the present day to despair. In fact, there is no writer, who, when we have sometimes endeavoured to transform something of his warmth of colouring to our own composition, has so effectually degraded us in our own esteem. We seem indeed 'to toil after him in vain.' It is like touching the pencil of Raphael. We may in a degree retrace his forms; but the spirit, the *vis vivax*, the living soul, are gone for ever.

But, in receiving the doctrines peculiar to Christianity, (it may be asked) is there in the good Bishop no depreciation of those *moral maxims*, which, if not equally new, are yet quite as essential parts of the system? We answer, confidently—None. The slightest tinge of antinomianism is not to be perceived in these volumes. He has not fallen into the error of one class, who imagine that the obligations to obedience are superseded by the grace of the gospel,—of another, who imagine that as faith includes works it is sufficient to magnify and inculcate faith, and that works

will necessarily follow,—or into the error of a third, who conceive the predisposition of the mind to be so strong to catch at obedience as the instrument of our justification, that it is the duty of the preacher to treat of virtue rather in the gross than with any minuteness of detail. The bishop, on the contrary, literally dissects and anatomizes the different virtues. We have not the rude sketches of a Salvator Rosa, but all the laborious minuteness of the Flemish artists. Every hair is sketched, and each man compelled to recognize in himself, either the superfluities or deficiencies by which he differs from the scripture original. In confirmation of these observations, we appeal to his sermon on practical Christianity, and to his exposition on the ten commandments.

But this due and well proportioned reverence for the doctrines and precepts of Christianity, however valuable to himself, might leave the bishop a very ordinary instructor of others. There are many minds as well balanced as his own upon these points, who have yet no pretensions to deliver their sentiments to posterity in four octavo volumes. What, then, is his peculiar title to attention?

In the first place, he is a very manly and laborious divine. Every man, of an investigating habit, meets with continual disappointments in the perusal of works upon religion. We would not willingly urge men to “exercise their minds in matters too high for them,” and before which God has drawn an impenetrable veil. But still humility and indolence are widely different qualities; and we cannot but deprecate those writers who shelter, under any pretext of modesty, that sloth or timidity which refuses the examination of subjects or points, of which the difficulties, though great, are not insuperable. And with this fault we charge a large proportion of theological writers. They want industry to investigate what they can comprehend—and courage and candour to confess what they cannot. Not so the author before us. His literary appetite is plainly for “strong meats.” He shrinks from no undertaking which patience and labour, under the divine blessing, may hope to accomplish. He rejoices in carrying a subject back to the grand questions upon which it really hinges,—to those rudiments and elements of science, the knowledge of which is essential to any real advancement. The young divine, therefore, may resort to these volumes as to a grand storehouse for discussion of subjects of the most difficult nature. He will discover, to his surprise, that the ancient combatant in the field of divinity has gained footing upon some eminences at the foot of which his successors are glad to repose; and may perhaps find that the best expedient

for getting light is to go back to that period which modern divines and politicians are pleased to denominate the 'dark ages.' For this feature in the volumes under review, we shall not refer to any particular discussion, for there is scarcely any sermon which does not freely and boldly agitate some question, from which modern theologians have kept at a most dutiful distance.

A second quality of the bishop, is a remarkable dexterity in placing the proper limitations to those grand questions on which he so continually treats. Good men err not so much in maintaining bad principles, as in pushing good ones to excess. There is, it should be remembered, no principle, either of religion or philosophy, which is not to be stated with some qualification. All principles, in fact, are limited by the nature of the character of the subject on which they operate. And to lay down these limits, to draw the line of demarcation in morals, is the highest enterprize of the divine and the casuist. We do not say that the bishop always entirely satisfies us; but certainly there are few divines, whose casuistry is more exact, who limit with more judgement, and measure with more precision. Let our readers turn to his discussion on the doctrine of the "two covenants;" and, whether their particular bias or religion be the same with his or not, they will find cause to admire the calm composure with which he arbitrates, where men, of otherwise the steadiest minds, have continually abandoned themselves to the impulse of system.

For ourselves, we conceive that few discoveries are to be made in divinity. On the contrary, our motion, like that of certain orbs of light, in particular circumstances, is possibly to be of a retrograde character; and, as the Greek philosopher discovered, day after day, that he was farther from a full conception of the divine nature, so perhaps it will be the *chef d'œuvre* of some future philosopher, not so much to originate a new system, as to prove that all the old ones are erroneous. It is to the praise of the Author before us, that even in an age when every man was a systematic in religion, when every philosophist conceived that all the consequences of his scheme were to be defended rather than a single position abandoned; he did not hesitate to give up his theory rather than his bible—to state the incumbrances and haltings of his scheme with candour, and to leave his readers rather abased by their necessary ignorance, than with their imaginary knowledge. Many of us are only now beginning to act upon the same principles. Some, indeed, and those among the popular polemics of the age, have not, as we conceive, caught hold

even of the "skirts of his garment." But we think, on the whole, that the love of system diminishes; and we anticipate the rising of a brighter day, when the Bible will no longer be employed as a sort of *ex parte* evidence, and when both sides will allow it to speak out—though the new and fatal consequence ensue, that the hottest adversaries find they have little left for which to contend. The great modern champions of evangelical Calvinism and Arminianism (for there are both Calvinists and Arminians to whom this epithet does not fairly belong) now rest from their labours. But if there is a single tear which is not yet wiped from their eyes, that tear is shed for their unholy vehemence in their controversy. Each has now learnt that his own system is worse, and that of his pious adversary better than he falsely conceived, when each beheld that of the other through the veil of ignorance, or through the mists of passion and prejudice.

Another peculiar excellence in the learned bishop, is his intimate acquaintance with the human heart. He who would know what is meant by a "searching" preacher, may come to these volumes for information. In proof of this, we will extract a passage on the detection of the besetting sin, taken almost at random from his sermon on mortification.

'Now, certain it is, that every one hath his peculiar sin; a sin, that he may truly call his own, that is fast rivetted and deep rooted: yea, deeper rooted in his soul, than others are. I shall not now enquire whether these proper and peculiar sins arise, either from the crasis and temper of the body, or from a man's education, or from his profession and calling: whencesoever they proceed, if we would go on vigorously in the work of mortification, these are the sins which we must especially single out and deal against.

' "Yea, but" you will say, "how shall I know which is my peculiar sin, that so I may set myself against it to mortify it?"

'To this I answer; were it as easy to subdue it, as it is to discover it, a great part of the difficulty of Christianity would soon be at an end. It is a sin, which cannot long lie hid; it will betray itself, if not to the observation of others, yet at least to the observation of a man's own conscience. If conscience should ask you one by one, "What is thine, and thine, and thine iniquity?" every one would silently whisper to himself, "Oh! pride is mine:" "hypocrisy is mine:" "covetousness and worldliness is mine:" "uncleanliness is mine:" and who among us is there that could not give an answer?

'Yet, for farther satisfaction, take these particulars,

'1st. That sin, which doth most of all employ and busy thy thoughts, that is thy most unmortified and peculiar sin.

'Thoughts are purveyors for lust, which range abroad and bring in provision for it. Observe upon what objects they pitch: mark how they work. Do thy thoughts lie continually sucking at the breast of pleasure? are they still drenched and bathed in carnal delights? Voluptuousness is

thy peculiar sin. Do thy thoughts continually delve and dig in the earth, and return to thee laden only with thick clay? Covetousness is thy peculiar sin. Do they soar and tower up to honours, dignities, preferments; and still fill thee with designs and forecasts how to raise thyself to them? Pride and ambition are thy sins. And so, of the rest.

‘2nd. The unmortified and peculiar sin is always most impatient of contradiction and opposition.

‘(1st) It cannot bear a reproof from others.

Let never so much be thundered against other sins, this makes no stir nor tumult; but, if the reproof fall upon this sin, you then touch the very apple of his eye; you then search him to the very quick; and this will cause some commotion and disturbance within. Hence it is, that many who come to the word of God, sit very quiet under many a reproof and many a threatening, because they think these all fall beside them; but if, the bow, drawn at a venture, wound them under the fifth rib, if it strike their peculiar sin, oh! what mustering up of carnal reasoning and carnal evasions is there to shift it off! All this stir and bustle doth but plainly shew where the sore is. That is a galled conscience, which will not endure to be wrung by a reproof. And,

‘(2dly) As it cannot bear a reproof; so it cannot brook a denial, when it tempts and solicits.

‘Of all lusts, this tempts oftenest and most eagerly. Other corruptions are modest compared to this; and will often desist, upon a peremptory denial; but this peculiar sin grows wild and outrageous; it will have its course, or the soul will have no quiet; so that conscience is never harder put to it, than to stand it out against the importunity of this sin.

‘3dly. The corruption, which every little occasion stirs up and sets on work with more than a proportionable violence, that is the most mortified and peculiar sin.

‘By more than a proportionable violence; I mean, when the object, temptation, or occasion is but slight and inconsiderable; and yet the lust that is thereby moved, acts strongly and impetuously. And therefore the Apostle, Heb. xii. 1. calls it *the sin, which doth so easily beset us*: it stands always ready and prepared, upon the least hint of a temptation, to assault us. Now look what corruption it is, that doth most frequently interpose, that every little occasion stirs up and inflames to a greater height and rage than a strong temptation would another; be it passion, be it pride, or any other; this is the most unmortified and peculiar sin.

‘These may suffice, though others may be added, to discover what is our proper and peculiar sin; the lust, that is most natural and congenial to us.’ Vol. iii. pp. 538—540.

Of this extract we say confidently, that, in producing it, we have betrayed no undue partiality to the Bishop’s reputation. There are multitudes as good, and some better, though less convenient for quotation. But this may serve to shew that the reader is not likely to rise from these volumes, without knowing something more of himself.

So much for the pretensions of our author, as a divine. As a mere writer, also, he has considerable claims upon the attention of the public. As few of his writings have descended

to us by gift or legacy of his own, but have been perpetuated and transmitted at different periods by the zeal of his friends, they have seldom received the last polish of composition. As things are—however we may rejoice in the “rude neglect” they “here and there disclose,” as exhibiting a proof that more modern artists have not been employed in *getting them up*—we yet cannot but lament that thoughts so grand should ever be disfigured by a coarse or homely diction. Still, as a mere writer the bishop has considerable title to applause.

Although, for instance, it is true that he lived in those happy days when the national stock of images was not yet worked up, and when it was really possible to illustrate an idea by a figure by which his countrymen had never seen it illustrated before, still we think it must be admitted that his *imagination* is unusually fertile. We do assure the dealers in the small wares of literature—the traffickers in the haberdashery of divinity—the useful venders who buy these things in the gross to retail them out to their weekly customers, that there is here a very pretty assortment of bright thoughts and happy images. Or rather, to speak more seriously,—there is here a multitude of ideas so forcibly illustrated, so pictured to the mind, so rescued from their abstract form, and embodied by the prolific fancy of the author, so hewed and chisselled from the rock in which they lie hid, into shape and life by the magic force of imagination,—that even the dull may be animated, the languid nerved, and the insensible stimulated, by the study of these impassioned volumes.

Akin to this quality of the bishop's, as a writer, is the continual recurrence of remarkably vigorous and masculine expressions. It is certain that the present age has polished away much that was rude and offensive in the style of our ancestors. But, as was to be expected, the instrument which has cut much has sometimes cut awry. And the result is, that few modern writers exhibit any thing of that strength and vigour of expression so common in the writers of former centuries. With the nodosities of the oak, our modern loppers have cut down the tree itself. We are, perhaps, to the older writers in divinity, what the modern Italians are to their Roman ancestors; more musical indeed, but retaining scarcely a relic of that stern virtue, that severe majesty, that royal simplicity, which at once characterized a Roman and subdued the world:

‘Arts not arms’ now ‘win the prize,  
‘Harmony the road to fame.’

The bishop, as to style, is decidedly one of the old school.

He wields an instrument, which, if coarse, is infinitely powerful. He might be more refined, but to be stronger is almost impossible. Once more we will open his pages at random, and let our readers take the result.

‘And now, what shall I say? Have I yet need to add any thing that may aggravate the terror of this Great Day? Methinks fear and astonishment should shake every heart before the Lord. The very devils quake and tremble under a dreadful expectation of this day: and shall devils tremble, and yet sinful man be fearless? ay, and confident? Be astonished, O Hell! at this; that hell itself hath not such daring and undaunted sinners, as are upon earth! Do you think you shall live for ever? Death is insensibly stealing away your breath; and, after death, comes judgment: and, then, believe it, you shall hear the last sentence pronounced otherwise than in books and sermons. Now, you put far from you the evil day; but this day will come appalled all over with horror and affrightment on every side. That day is a day of wrath; a day of trouble and heaviness; a day of gloominess and darkness; a day of clouds, storms, and blackness; a day of the trumpet and alarm. The sun shall be darkened, the moon turned into blood, and the powers of heaven shaken: the stars shall fall as withered leaves: the graves shall vomit up their dead: the heavens shall be shriveled, and the element molten. And then, Sinner! bear up, and be as stout as thou canst. But, certainly, did men but believe these things, it could not be that they should harden themselves in sin, as they do: could iniquity so abound in the world? would there be such rank and rotten discourse in every mouth, such oaths and curses, such riot and excess, such filthiness, villainy, injustice, rapine, and oppression; did men believe, that the day is coming, wherein they must give a strict account for every idle word and vain thought—or whatsoever they have done in the body, whether it be good or bad?’ Vol. iv. pp. 199, 200.

Such is the truly awful language, in which he displays ‘the terrors of the Lord.’—Another passage presents itself, upon the Resurrection, which also we shall give to our readers.

‘He is risen before, to pluck us out of our graves: and then shall our vile bodies be made like unto his glorious body; bright as the sun, impassible as angels, and quick as the motions of light. And, shall this corruptible put on incorruption, and this mortal put on immortality? shall the womb of the grave bring forth, and death itself give up the ghost? shall the soul be immediately heightened into its happiness, and the body only lie down in its bed of earth, and there sleep away a short night of oblivion? shall both soul and body enjoy a posthumous union, and all mankind everlastingly survive their own funerals? *Where, then, is thy sting? O death! O grave! where is thy victory?* what is there so terrible in this king of terrors? We may justly use the speech, without the presumption of Agag, *Surely, the bitterness of death is past.* Our souls shall as certainly meet our bodies with vital embraces, as the soul of Christ did his; and these eyes of ours shall behold our Blessed Redeemer, whose resurrection is both the cause and the pattern of ours. Oh think,

what a ravishing sight it will be, to see the Lord in his body : that body, which was buffeted, which was crucified, which was raised for thee ; and, through whose resurrection and glory, thou also art raised and glorified. Think, what unspeakable joy it will be, when thy body and thy Saviour's shall be alike. Think, what an infinite advancement, when thy soul shall not only be like the angels, but thy very body shall be like thy God's. And, though it must first be crumbled into dust, and undergo many dishonourable changes ; yet know, that the grave is a safe repository, and death a responsible debtor. They shall give account for every dust entrusted to them : and, then, that, which fell a clod, shall rise a star : our cottage shall be turned into a palace, our ruins rebuilt into a glorious temple.' Vol. iv. pp. 123, 124.

This last passage displays at once most of the faults and excellences of this great writer. But we pity the man who in reading it has much breath left to canvass or condemn it. Frigid logicians may indeed tell us that some of the ideas verge to a conceit, and even that there is an occasional approximation to bombast. But they scarcely deserve an answer. We will only say, such passages were not meant for such men. Let them acknowledge, however, that the writer plainly does not resort to what they call conceit, because other figures of speech failed him. Let them concede, also, that such a theme warrants language and conceptions which would otherwise be preposterous and tumid. Let them confess that all which is awfully vast is its proper garniture and apparel. Let them concede this, and then take all the demerits which their art can charge upon this sublime passage, and see if they weigh a feather in the scale against its intrinsic excellency and grandeur.

We are not in a humour to say much of the bishop's defects, either as a divine or a writer. Otherwise, we fear candour would compel us a little to dilute our panegyric. We must admit, for instance, that in both departments he betrays symptoms of the infirmities of that race to which after all he has the misfortune to belong. As a divine, we think, in his over eagerness to establish a point, he sometimes strains his argument till it breaks. It is his fault, moreover, with many of a sanguine cast, to consider any subject which he is discussing as in fact the only object worthy of discussion,—to regard that particular virtue which then employs him as the chief of all virtues, and that specific vice as the worst of all vices. For instance, in his zeal to expose the danger of little sins, he really seems to us to prove, (what after all '*pace tanti viri*' we suppose is questionable,) that they are worse than great sins. But such errors are exceedingly rare. In style, also, we should say

that he sometimes, through the same fervour of temperament, talks too big about little things. If, therefore, he wrote much upon subordinate topics, his error might be more obvious and offensive. But in general his subjects are of all others the most awful and sublime; and therefore his ideas properly mate his expressions. It is his fault, but it is among the '*splendida vitia*,' the faults of extraordinary men, that he knows better how to rise than to fall. He is a being of celestial quality, and 'descent to him is adverse.' These are all the petty items we can raise, to be set against the amount of his excellences.

Thus much for the author; it remains that we briefly notice the editor. He will feel that we have honoured him the most effectually, in panegyricizing the author to whose works and reputation he has plainly dedicated so large a portion of his time. But he deserves praise of another kind. Till this edition appeared, the works of bishop Hopkins were never collected. They must be very much rejoiced, we conceive, to meet each other, at the distance of a century and a half, in so respectable a form and dress.—Besides this, his works, uncorrected by himself, had found no other corrector; and accordingly had taken the taint of every printing press through which they had passed, and come down to posterity in a most defiled and defaced condition. The more recent editors had sometimes borrowed and sometimes improved upon the faults of their predecessors. In this edition, Mr. Pratt has taken great pains to present the bishop to the world, as he himself, with all his modesty, would have wished. It is superior to the old edition in all respects but one. That copy half atoned for mis-printing and mis-spelling,—for its vile type and viler paper,—for being so large that no hands could bear it, and so confused that no eyes could read it—by a sort of running index placed in the margin which contained an abridged statement of the corresponding section. This, in the present very idle age, Mr. Pratt did wrong, we conceive, to omit. But we are little more disposed to find fault with him than with his author. We shall rejoice to hear, both for his own sake, and that of the public, that these volumes are not only admitted into every respectable library, but that they circulate very freely among all classes of the religious world.

Art. II. *The Rise and Fall of States and Empires*; or the Antiquities of Nations, more particularly of the Celtæ or Gauls: &c. by M. Pezron. To which is prefixed a Sketch of the Life of the Author. 8vo. pp. 400. pr. bds. 7s 6d. Jones, 1809.

THE French original of this volume has been before the public more than a century, but we are not certain whether it has till lately been translated into English. The present version has every appearance of fidelity, but is in general inelegant, and sometimes obscure. As, however, it supplies to the English reader, in a convenient form, a work of much labour, and of some ingenuity, on subjects highly interesting to lovers of history, we think it incumbent on us to notice it more largely than either its novelty or its magnitude would otherwise have required.

M. Pezron was a native of Bas-Bretagne, the north western extremity of France, the inhabitants of which are well-known to retain a language resembling the Welsh, and still more the late Cornish dialect of our own Island. With all the patriotic ardour of an ancient Briton, he labours to trace the origin of his countrymen to the remotest antiquity; and to demonstrate the important part which he supposes them to have acted in various political revolutions of the world. We think him successful in developing the connection of these with each other, in several intricate cases; although his reasoning is very often inconclusive. Fully persuaded of the irrefragable truth of his own system, he evidently forgot that other persons would not be prepared to receive it without authorities or arguments; and he scarcely ever vouchsafes to appeal to ancient testimonies, till he has announced that he does so merely for the confusion of the captious and unreasonable.

Those of our readers, whose attention has been drawn to the subject of national antiquities, will be aware that we regard M. Pezron's title as chargeable with a misnomer; but it is one which involves and confuses every work that we have perused in similar topics of ingenuity. We know not how to account for the almost universal blindness of our own and foreign antiquaries to the fact, that two distinct nations existed in Western Europe, from the earliest ages of history—when they had the plain testimonies of Heródotus, Strabo and Tacitus before them—otherwise than by supposing them to be misled by the very vague account which Julius Cæsar gave of the inhabitants of Gaul. Taking it for granted, from his description of the Belgæ, the Celtæ, and the Aquitani, who shared among them the whole of that country, and were therefore, indiscriminately called Galli by the Romans, that they were merely different tribes of the same nation, they

have been inattentive to the positive and clear distinctions which Strabo made, between the Aquitani, on the one hand, (whom he shews to be Iberians, and wholly distinct from the Celtic nation,) and the Gallic Celtæ and the Belgæ—whom he describes as differing little from each other, and both indubitably belonging to the same nation with the Germans, who constituted the principal body of the genuine Celts. Herodotus had long before declared that a different nation from the Celts dwelt westward of them in Europe; and Tacitus afterwards distinguishes both these nations in Britain, describing the Caledonians as Germans (i. e. Celts) and the Silures (the ancestors of the Welsh) as Iberians. Herodotus had called the latter nation Cynesii (Κυνεσιῶν.) Later writers usually denominate them Iberians, from their occupation of Spain, which was called Iberia. But Strabo evidently connects these two appellations, when speaking of the Iberians in the North of Spain, he names them Cantabri Conisci, (Κανταβροὶ Κονισκοί.)

The labour of Mr. Pezron, in the investigation of the genuine history of the Celts, has therefore no direct influence on the credit of his own countrymen, who ought to be regarded as descendants, not of the Celts, but of the Iberi. His researches, notwithstanding, have an important reference to the antiquities of *other* nations,—especially that of the real Celts, commonly called Goths or Getæ, and often mistaken for the descendants of the ancient Scythians. M. Pezron derives them, with greater probability than might at the first view be imagined from the Titans, so much celebrated for their resistance to the government of Jupiter, to whom M. P. with many ancient writers supposes them to have been nearly related. On the resemblance of the denominations *Titans*, and *Teutons*, we should lay no stress, but that it seems very likely that the Getæ, and other Thracians, from whom the Teutons, (by the Latins called *Germans*, and by the Greeks, *Celts*) appear to have originated, would oppose the establishment of Jupiter's power in Greece, as the Titans are represented to have done. We think that the Author has successfully traced the family of Jupiter up to Acmon, a Phrygian chief, grandfather of Chronos or Saturn; but we strongly suspect the identity of the personage designed by the Greeks and the Romans under the latter names, and still more the extent of dominion, which Egyptians and Phrygians, Greeks and Latins, have consented to ascribe to him. We apprehend their opinion, though adopted by Bishop Cumberland, and other learned and acute writers, to be grounded only on those mythological compromises which the ancient

idolatrous nations readily made one with another, as their interests dictated, and as the honour of their deities required.

The state of barbarism from which the Greeks, and other celebrated nations, are known to have emerged, implies that those descendants of Noah who migrated to great distances from the centre of dispersion, during their habitation of uncultivated regions, lost those ornamental, and many of the more useful arts, which characterize a civilized state, and which must have been possessed by their progenitors. From this degraded condition, they were gradually recovered by the influence of eminent individuals, usually foreigners, who migrated from countries nearer to the sources of civilization. Thus every nation which rose to power and refinement, had its first lawgiver, its chief warrior, its leading orator, its principal cultivator; whose beneficial exertions for their improvement they repaid, in the way most natural to people already sunk into gross idolatry, by ascribing to them divine honours. Long afterwards, when these nations became familiarly conversant together, and especially when any one of them subjugated others to its dominion—on comparing their respective mythologies, similar classes of divinities were found in all, though under various names; and celebrated for similar exploits, though in widely distant countries, and perhaps at very different periods of time. Neither of these difficulties are surmountable to mythologists; and it suited the convenience of all parties, to admit the identity of their deities, and to ascribe to each what his fellow legislators, conquerors, or orators had accomplished. Hence, we conceive, the Phenician Ilos (or Al) the Greek Chronos, and the Italian Saturn, were regarded as the same Deity; and his terrestrial empire was supposed to have extended to all these countries. So, the Egyptian Thoth, the Greek Hermes, the Latin Mercury, were all considered as one. In some cases, when more curious investigations detected glaring anachronisms, the inconvenience was removed by more than one Hermes, Hercules, Bacchus, &c.

It is to the use which was made by the earlier Christian apologists, of books which have long since perished, that we are chiefly indebted for proofs, that the principal Deities of pagan antiquity were individuals who had once governed the nations that worshipped them. But these able detectors of idolatrous absurdity do not seem to have adverted to the utter improbability, that, in the age in which Saturn must have lived, his government should have spread from Egypt and Phenicia to Gaul and Spain. Modern writers, who have availed themselves of the discoveries of Eusebius, Ter-

Julian, Lactantius, have not drawn from them the inferences which naturally follow. It is truly diverting, to see so learned, so sensible, and so modest an author, as Bishop Cumberland, ascribing to Him (whom he maintains to be the Chronos of the Greeks) an empire more extensive than that of Alexander the Great; and adding to his real crimes, that of putting to a shameful and cruel death the second parent of mankind: because Chronos is reported to have treated his father Ouranos in that manner!

These reflections are not foreign to the subject before us. By keeping them in mind, our readers will be assisted in forming a judgement of much that is advanced by M. Pezron, as well as by other writers on antiquities, who differ from him in some points. Had he been satisfied to derive the Celts from Saturn, or from Acmon, he would in our judgement, have avoided his chief error: but, like Mr. Pinkerton, he is not contented with ascertaining the *nation* from which his heroes are derived; he must discriminate the particular *tribe* from which they originated, and the very spot which was first inhabited by them.

M. Pezron, however, in his researches into the origin of the Celts, has one great advantage over Mr. Pinkerton, in his dissertation on the Goths and Scythians. He is a firm believer in the Bible—the only safe ground on which an antiquary can proceed, in remote investigations. Josephus, though not an infallible guide, is incomparably the best we have, in applying the information which the Scriptures afford, to the nations that existed in his time. M. Pezron very properly adopted *his* distribution; but he appears not sufficiently to have considered its most natural import. For instance, Josephus asserts that Gomer, the eldest son of Japheth, was the progenitor of the Celts; and he adds, that the three sons of Gomer were parents of the Phrygians, the Paphlagonians, and the Rhegynians,\* neighbouring inhabitants of Asia Minor. But how could Gomer be the ancestor of the Celts, but by the medium of one or more of his sons? Could Josephus mean otherwise, than that the Celts, who were the earliest known inhabitants of Eastern (if not of Western) Europe, spread thither, across the Hellespont, from Asia Minor—the country in which all the sons of Gomer first formed their settlements?

Our author, without adverting to this obvious deduction, takes the needless trouble of fetching his Celts, (as Mr.

\* Instead of the Rhegynians, the Germans are commonly regarded by other Jewish writers, as descendants of Ashkanaz.

Piunkerton did his Goths, who were of the same nation) from the centre of Asia. Josephus had spoken of the Celts as being also called *Gomarians*. M. Pezron could not find any other ancient writer who had called them so; but, by the help of Ptolemy and Mela, he discovers two tribes in Tartary, called *Comarians* and *Chomarians*; and on these he eagerly fixes as the undoubted family of Gomer, and origin of the great Celtic nation. Between these, indeed, and the countries inhabited by the three sons of Gomer, lay the regions of Media, Georgia, and Cappadocia, which Josephus had assigned to three of Gomer's brothers. Why the father should take his portion eastward of his brethren, and his sons at so great a distance westward, it is not easy to determine; but this difficulty, and every other, vanishes before the argument of a resemblance of names, differing only in their initial letter! Josephus mentioned the appellation *Gomarians*, in a cursory manner,—as one which was then generally known to be applied to the main body of the Celts, not as one which was borne by a tribe or two, situated remotely from them, and unsuspected of bearing any relation to them. He probably meant no other name than that of the *Cimmerians*, who might be Celts for aught that we know to the contrary, and whose denomination was then applied (hypothetically) to the Celts, from its imagined identity with that of the *Cimbri*, who were a German (i. e. Celtic) tribe. Plutarch acknowledges this identity to be merely conjectural, but he records it as the common opinion of his age. Josephus probably varied the denomination merely to accommodate it to the name of Gomer, expecting that every one who knew the title of *Cimmerians* to have been commonly given to the Celts, would easily understand that name to be intended by *Gomarians*.

Some extenuation of the error which M. Pezron has committed, in seeking for the *Gomarians* eastward of the Caspian, may, nevertheless, be admitted, on account of the origin which Josephus assigns to the *Scythians*. The nation properly so called, undoubtedly came from that part of the world; and he regards *Magog*, a brother of Gomer, as the progenitor of the *Scythians*. That appellation, however, has been so variously applied in different ages of the world, that, to ascertain the nation to which it was most probably referred by Josephus, it is necessary to consider, what country was called *Scythia* in his time, and by what people it was occupied. Herodotus, five centuries before, had very clearly defined the limits of *Scythia*.

They extended along the northern and western coasts of the Euxine to the mouths of the Danube, including also the peninsula, formed by a course of that river and the south western shore of the Euxine Sea. In the time of Ovid, who was banished thither by Augustus, the name of Scythia remained; but the people, called Scythians, had vanished. The Getæ, and other Thracian tribes, possessed the right bank of the Danube; and the Sarmatians, the left. \* Two or three centuries later, the Getæ, then better known as Goths, had occupied the whole of Scythia: the Sarmatians having removed (as their kinsmen the Scythians had probably done before them) into Russia, Poland, Bohemia, and other Slavonian districts, where their posterity now remains, and their language is still spoken. In Josephus's time, the Getæ had probably made farther progress into Scythia, than in the age of Ovid; and as they then occupied the part of Scythia, which was best known by the persons for whose information Josephus wrote, he might mean *them*, by the Scythians who descended from Magog. Nothing is more apparent, than that the Getæ were descended from Japheth—and nothing more unlikely than that the real Scythians were so. Their modern representatives, the Slavonian and other Tartar tribes, radically differ from all those nations which are acknowledged to be Japheth's posterity. We conceive, therefore, that the Medes, who inhabited the southern coast of the Caspian Sea, were the easternmost of all Japheth's family; and that the nations beyond them, as well as the Sarmatic nations westward, and probably the Fins, Laplanders, Livonians, and Hungarians, belong to the family of Seth; the latter being derived from an original nation, distinct from all other inhabitants of Europe. While, however, we think the Getæ, or Goths, likely to be those whom Josephus termed Scythians, and regarded as descendants of Magog, we do not aim to justify his opinions. The manner in which the prophet Ezekiel (Ch. 38.) connects Magog with Meshech and Tubal (whom Josephus asserts to be the ancestors of the Georgians and Cappadocians) implies the seat of Magog's descendants to be on the borders of the Euxine and Caspian Seas; and we apprehend that prophecy to announce the conquests of Cyrus and his allies in Asia Minor, —where the Cimmerians, who were probably the posterity of

\* Ovid, though an eye-witness of the state of these nations at a very interesting period, being seldom cited by antiquaries, we refer to the following passages, in proof and illustration of our statement. *Tristia* I. 3. 61—4. 62—7. 40. II. 1. 191, 198. III. 2. 1.—3. 5.—4. 46 49—10. 5, 7, 34—14. 47, 48.—IV. 1. 67, 94.—10. 110. V. 7. 13—, 0. 38.—12. 58. *De Pontico* II. 65, 66. III. 2. 27. 45, 46. IV. 13. 17 to 22.

Magog, had established themselves, after their expulsion from the Bosphorus by the oriental Scythians. This interpretation admits the Cimmerians to be a correlative nation with the Cimbri and other German tribes, as descendants of Japheth, though not of the family of Gomer.

M. Pezron was confirmed in his persuasions that the Comarians, or the Chomarians, or both, must have been ancestors of the Celts, by an unlucky discovery that the Sacæ, who inhabited the same countries, penetrated into Phrygia—whence he had derived the Titans. We think it not unlikely that a part of the Celts might migrate from Phrygia to Thrace: but it was probably long before the Sacæ approached them; and even had it been sufficiently late to be at all connected with their invasion, the migration would more naturally be of the natives fleeing from their invaders, than of the latter, who had previously marched so far to achieve their conquests.

The radical distinctions of language, which still exist among various nations, afford the best criterion for deciding on their respective origins. Hence we think it no discredit to M. Pezron's work, that of the three books into which it is distributed, two should be wholly occupied with glossological inquiries; beside numerous references of the same kind, in the other part of his work. Yet, of the irrefragable proofs which he deduces in support of his system, from the signification of ancient proper names, in what *he* calls the Celtic tongue (that is, the Bâs Breton) we form a very low estimation. Zealous etymologists have so often grossly deceived themselves, that they are not very likely to deceive others. M. Pezron, has, however, a merit which is very rare among continental antiquaries; that of perceiving, and avowing the radical difference which exists between the German language and his native tongue. But it is not easy to guess at his opinion concerning the number of radical languages in the world; for he supposes Gomer to have spoken Bâs Breton, and his son Ashkanez, German—although they were separated only by the death of the former! A dialogue between them, if not very edifying to each other, must, at least, have been very amusing to a bystander.

The study of Glossology is, as yet, in its infancy. The most learned authors on the subject have demonstrated their ignorance even of the ancient languages still spoken in Europe. Those of Asia, the Arabic excepted, have hardly yet been heard of; and those of Africa and America have not been thought of. On former occasions, we have expressed our estimation of the services which Christian missionaries have rendered to philology in general, by their communications on

the languages of remote and barbarous countries. On the solidity of those principles, and the importance of those objects, which stimulate their ardour and perseverance, we chiefly rely for the acquisition of much greater light on subjects of investigation, so obscure as the origins and mutual affinities of most nations on the face of the earth. Were the senseless outcries, with which a conspiracy of infidelity, profaneness, sensuality, and speculation, has assailed the spirit of missions to prevail, the principal entrance of knowledge, on this interesting inquiry, would be shut up. On this ground, as well as on others of still greater consequence, we rejoice also, that with the power of conducting missions, the disposition for it, has devolved from the Church of Rome, to various communities of *protestants*. Disinclined as we are to detract from the genuine and exemplary merits of many among the Romish missionaries, and grateful for the invaluable information which they alone have afforded of the history and manners of many heathen states, we are persuaded that their attention to the languages of those nations was not likely to have equalled that of protestant missionaries, whose great aim is to bring them to an acquaintance with the holy scriptures. To *them*, therefore, we look for farther assistance. Very few of them can be expected to have acquired skill in philology, to make the best advantage of their opportunities; but others may enter into their labours. So far as we can judge from the glimmerings of light which alone have hitherto irradiated the obscurity of this subject, we apprehend that a number of languages, radically different one from another (perhaps equal to the number of Noah's grandsons) was miraculously produced in the confusion at Babel. From every language, a diversity of dialects would naturally arise out of circumstances consequent upon the dispersion; and these would become more remote from one another, in the course of time—and in some instances lose even their original character, by a super-abundant mixture with languages radically different. Without assistance from historical facts, it has, therefore, become impracticable to trace many languages to their true origin. It is to a secluded tribe, like the Welsh; to an unconquered nation, like the Germans; and above all, to the people entirely insulated from other nations, and widely separated from collateral branches of their own, like the South Sea Islanders;—to such as these, that we must look for decisive marks of original language. If so curious an investigation should ever be carried into full effect, we conceive that so numerous radical differences of speech will be ascertained, as to be wholly unaccountable, otherwise than from the miraculous interposition which is recorded in the Bible.

On the whole, M. Pezron's work is valuable for the information which he collected, not for the hypothesis which he endeavoured to establish: and this may be said of almost every performance on similar subjects that has yet been published. Many have excelled him in acuteness of discernment, and in closeness of argument; but all, like him, have involved themselves and their readers in confusion, by inattention to the leading fact—that, from the earliest era of history, there were *two* distinct nations in Europe one of which was the Celtic, commonly called Gothic; the other the Cynesian, or Iberian, improperly called Celtic.

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Art. III. *A Scientific and Popular View of the Fever of Walcheren, and its Consequences*, as they appeared in the British Troops returned from the late Expedition; with an Account of the Morbid Anatomy of the Body, and the efficacy of Drastic Purges, and Mercury in the treatment of this Disease. By J. B. Davis, M. D. one of the Physicians appointed by the Medical Board to attend the Sick Troops returned to England. 8vo. pp. 200. Price 8s. in Boards. Tipper. 1810.

WE are always happy to receive the contributions of intelligent individuals, who have enjoyed the advantage of observing the phenomena of any single disease, on an extensive scale,—and of comparing, at the same moment of time, the various modifications which it may be disposed to assume, as well in its remote consequences, as in its early stages, and progressive advancement. Even when the disease happens to be one which has been long known, and the nature and treatment of which are well understood, an acute and diligent observer will hardly fail to make some addition to its history, sufficient to reward his industry and stimulate his zeal; nor to draw some conclusions which may be useful to those who are called upon to exercise an art of the highest importance to mankind, but of slow and difficult attainment.

The melancholy degree of sickness and mortality which attended our disastrous expedition to the Scheldt, must have been too deeply impressed upon the public mind, and the event is too recent, to make a very minute detail of its circumstances either necessary or proper. It will be recollected, that the army employed on that occasion, amounting to near 40,000 men, sailed from our coast about the close of July, 1809, and was disembarked early in August. It was at that time remarkably healthy; and when the Fortress of Flushing surrendered on the 15th of that month, not a single death had occurred, except from the accidents of war. This state of things, however, was of very short duration. The diseases peculiar to the situation in which they were stationed, soon began to appear: early in September, the hospitals contained

more than 700 sick; and about the middle of that month, it was estimated, that of the 15,000 men stationed in Walcheren alone, 10,000 were actually sick—and the number of deaths averaged from 25 to 30 daily. The facts disclosed by the investigation in the House of Commons, prove that this overwhelming calamity was quite unexpected by our statesmen, though without the exercise of any unusual degree of foresight it might have been most confidently predicted. The Autumn was at hand, even when the expedition sailed: the country to which it was destined, was universally known to be one of the most unhealthy in Europe: the contingencies inseparably connected with a great and hazardous enterprize might protract its accomplishment, or even frustrate it altogether: and, finally, the valuable work of Sir John Pringle on the diseases of the army, contained abundant evidence, that the province of Zealand, at that advanced season of the year, abounded in sources of disease, sufficient to unnerve the arm of the hardiest soldier, and to break the force of the best appointed army. That excellent physician attended the British army in the campaign of 1747; and he informs us, that during the most unhealthy part of that season, some of the battalions had only 100 men fit for duty, or about one seventh of the whole,—and that, of the Royals, only four men escaped the disease. At the end of the campaign, the number of sick, inclusive of wounded, was 4000—or more than one fifth of the whole army; and of this number nearly half belonged to the four battalions stationed in Zealand. On the present occasion it appears, that our loss in six months amounted to 60 officers and 3891 men; and that there remained sick 11,513 officers and men, on the first of February, 1810.

The disease, which at periods so remote, appears to have attacked the troops exposed to its influence, in nearly the same proportion, is the fever which, in an intermittent or remittent form, is the well known endemic of every low and swampy district;—but which, Dr. D. preferring a popular to a scientific appellation, has chosen to designate as the *Walcheren* fever, though it is no more peculiar to that Island, than it is to the hundreds of Essex, or the fens of Cambridgeshire.

The author of the work before us, had not an opportunity of observing the disease on its first attack, nor in its early stages. He was one of the physicians appointed, on the emergency of the moment, to superintend the sick which were sent home during the continuance of military operations; and entered upon his duties at Ipswich early in October. The Hospital under his immediate care contained about 150 men, but the number of sick at that depôt amounted to 600, the whole of whom were perfectly

accessible to him. A large proportion of these cases were severe; in most of them the fever had existed some time, had resisted the treatment usually resorted to on its first appearance, and in many instances had already produced those complicated and distressing symptoms, more formidable than the original disease, which, whilst they aggravated the distress, and increased the danger of the unhappy sufferers, embarrassed the physician, and demanded the most strenuous exertions of his diligence and skill. The principal observations in the volume before us, apply, therefore, not to the fever in its simple form, but to its consequences—and to those diseases which supervening on the primary fever, modified its character, and often led to the most fatal termination. A mere enumeration of the subdivisions of the work, will, however, shew that Dr. D. has not confined himself to a simple narrative of what came under his immediate notice. One of his sections, for example, contains an account of the ‘general causes, pre-disposing, concurring and exciting,’ and the remaining eight are arranged under the following titles:—‘primary and illustrative observations—definition and peculiar diagnostic—analysis of peculiar phenomena and concomitant symptoms—pathological view of morbid phenomena—treatment general and specific—consequences and terminations of the primary disease—pneumonia as a combination with the primary disease—morbid anatomy.’

Of these chapters, we think some might have been spared altogether, and others considerably shortened, without any diminution of the value of the work. The ‘primary and illustrative observations,’ for example, contain nothing that can instruct the professional reader, nor amuse the general one. We find, indeed, a few observations which have an actual bearing on the subject; but that which might have been included without much labour of compression in two or three pages, is expanded, by the addition of unnecessary or useless matter, into twelve or thirteen.

The effect of the voyage, we are informed, was for the most part, highly favourable—in many instances suspending the paroxysms, and in some producing a permanent cure. The consideration of this circumstance, connected with the analogous result of the application of any means capable of giving a shock to the system, lead the author to suggest the expedient (so gravely that we must believe him in earnest) of ‘forcing them (the sick) to make marches at the moment of invasion of the fit,’ as he is ‘persuaded that no harm could result from forcing the body into a state of unusual exercise at the time.’ A remedy more happily adapted to the circumstances of the case, could not have been conceived; and

how mortifying it is to reflect, that this cheap substitute for the bark, and other costly medicines, was not proposed in sufficient time to be substantially useful! Not only might many valuable lives have been saved, but the noble earl at the head of the expedition might, perhaps, have been spared the humiliation of seeing his laurels wither through the sickness of his troops. A few forced marches, and an occasional assault, would not only have emptied his hospitals, and kept his ranks entire, but might have accomplished all the objects of the expedition.

Definitions are usually supposed to be something very brief and comprehensive, and the examples afforded by the most eminent nosologists are remarkably so; but the 'definition and peculiar diagnostic' of the Walcheren fever, given by our author, will be found to occupy nearly fifteen closely printed pages. Though the Section has not, in our opinion, any fair claim to the title which it bears, yet it contains an interesting sketch of the various modifications of the disease, which appears to have included almost every possible variety. The quotidian, tertian, double tertian, and quartan were frequent; but the double tertian was the most common form,—though it was subject to considerable irregularity, as it rarely happened that a period of forty eight hours was perfectly uniform. The paroxysms came on at all hours of the day, and went off at uncertain periods, and in an imperfect manner. In the long standing cases, they were seldom complete, and a very severe hot stage, was often followed only by a very slight clammy moisture upon the skin. The quartan form was the most rare, and confined to men of feeble or exhausted constitutions—and was commonly connected with extensive visceral disease. During the intervals, anomalous symptoms were very general. The head was often painful, accompanied by a confused state of the intellect, and erroneous perception, which frequently terminated in coma; the functions of the stomach were disordered; the bowels were irritable and painful; and transient pains occupied the head, the abdomen, or the chest. The face was occasionally flushed; the patient was restless, languid, and dejected; and the pulse was at sometimes quick, and others slow, intermitting, or irregular. These symptoms were either suspended or obscured during the paroxysm; but they re-appeared when it was over; and the sufferings of the sick scarcely experienced even a temporary interruption. There appeared to have been, in fact, in all the protracted cases, a strong tendency to visceral inflammation of the slow chronic kind, and under these circumstances the fever gradually approximated to the continued form with periodical exacerbations; and

where this change was not completely effected, the paroxysms seldom terminated in the usual manner. In two instances, extensive suppuration in the fore-arm completely carried off the disease. In a few cases, death took place during the cold stage of the paroxysm: but fatal terminations during the fit were most frequent during the hot stage, and appeared to be the consequence of apoplectic seizure.

We shall not attempt to pursue any regular analysis of the different chapters of the work under our consideration, as it appears to us that a subject sufficiently complicated in itself, has been rendered still more so by unnatural and injudicious subdivision. If the author had confined himself to a faithful narrative of what came under his observation, his work would have been equally useful, and much more acceptable—at least to his medical readers. We should not have thought it defective had it contained no account of the ‘pre-disposing, concurring or exciting’ causes of Walcheren Fever. Even if additional information on this subject, had been wanted, we should have preferred receiving it from the pen of some physician who had attended the expedition, and who had enjoyed the opportunity of confirming or correcting the observations of others by his own.

The account of the ‘plan of treatment,’ is minute and interesting; and we consider this as the most valuable part of the work. For the various forms of pure intermittent fever, we have a remedy in the peruvian bark which, when judiciously employed, rarely disappoints the expectations of the physician. But when the usual consequences of a long protracted disease have made their appearance, it is not enough even were it always in our power, merely to prevent the recurrence of the paroxysm. This appears to have been the condition of a large proportion of the sick sent from Walcheren; for almost every important internal organ, was, in some instance or other, affected with that slow insidious species of inflammation, which frequently appeared on dissection to have extended to nearly all the abdominal viscera. Where this state of inflammation had actually commenced, it was found by no means an easy task to prevent the recurrence of the paroxysms until it had been in some degree subdued. The author observes that,

‘So paramount was the tendency to a recurrence of the paroxysms, so long as the viscera were disordered, so prone the system to return to its morbid bias, that I never was so successful, as effectually to obviate this recurrence, unless I could remove the consequences together with the fever at the same time. The most I was able to do by this practice was to procure a temporary suspension of the paroxysm for a few days, and this but rarely; so that I was led to modify my treatment in such a way, as at the same instant to

prevent the recurrence of one, and attempt the removal of the other.' p. 61.

At the commencement of the paroxysm various expedients were resorted to, to shorten its duration or render it less severe. The cold stage was made milder, in some instances, by the use of carbonat of ammonia; in others by the use of the pediluvium; by friction of the whole body with flannel; and, except where the bowels were constipated, by opium—the effect of which, when applied to the pit of the stomach, was, in the opinion of Dr. D., as efficacious as when taken internally. Camphor, too, was applied externally with nearly similar advantage. Emetics were not found to be admissible, as they appeared to increase the congestion and disorder in the abdominal viscera. At the commencement of the hot stage the affusion of cold water was found exceedingly useful, when there was little or no visceral disease; it rendered the fits milder, often suspended them for some days, and after the second or third ablution, for several weeks. Where the affusion could not be employed, sponging the body, not only during the hot fit, but even during the intervals, if the febrile heat continued, was exceedingly grateful to the patient, and had a beneficial influence upon his recovery. Bleeding, it should seem, was seldom resorted to, even for the purpose of relieving local congestion, or inflammation,—and Dr. D. appears to have been surprized by its good effects in three cases, in which after ten or twelve paroxysms of the fever diarrhœa came on with constant pyrexia, and clearly marked symptoms of considerable peritoneal inflammation. This affection was subdued, in each, by a single moderate bleeding, without the aid of any medicine; and we are satisfied that this practice might have been more extensively adopted with great advantage. During the interval, active purgatives were freely and successfully given, in those cases in which, in the words of our author, 'irritability was combined with slow inflammatory action, debility with constant pyrexia, and debility with a particular languor of the nervous system.' They were not only useful in removing this state of disease when recent, but also contributed much, when employed early, to prevent the occurrence of diarrhœa or dysentery, which always proved distressing, and often fatal. Even under these circumstances, purgatives did not induce debility, and Dr. D. speaks decidedly of the advantage of considering them as an important part of the plan of treatment, compared with that in which bark and mercury were employed alone. We regard the information on this subject as highly valuable and important; and think this portion of the work may be read and consulted with considerable advantage.

The last Section contains forty-two cases of morbid dissection, which every one, zealous for the improvement of a science, the exclusive object of which is to alleviate the sufferings of humanity, will regret not to find more minute and circumstantial, and more perfectly illustrated by the previous history of each individual case.

Art. IV. *Practical Sermons*, by the late Rev. Joseph Milner, M. A. Master of the Grammar School, and Vicar of the Holy Trinity Church, in Kingston upon Hull. To which is prefixed an Account of the Life and Character of the Author. Revised and corrected by the Rev. Isaac Milner, D. D. Dean of Carlisle, &c. Third Edition, 8vo. pp. cxiii. & 354. Price 8s. Matthews, 1804.

*Practical Sermons—&c.*—Vol. II. 8vo. pp. 502. Cadell and Davies, 1809.

**I**T is the peculiar characteristic of Christian truth, that when rightly understood and received, it becomes an operative principle of action, and produces, as its invariable result, sincere obedience to all the divine will. So uniformly is this effect connected with its reception and influence, that it is referred to in the sacred volume, not only as a decisive proof of the genuineness of religion in the individual, but as an evidence of the truth of those doctrines on which that religion is founded. The speculations of the philosopher, on duty and happiness, may be admired and applauded; but, existing as mere notions within the range of the intellectual faculty alone, they have little or no connection with moral improvement. They are destitute of that authority and impulse which accompany the proper understanding of Scriptural truth. Subdued by the holy energy which its important discoveries are made to exert on the human mind, we have beheld the man of depraved passions and vicious habits, undergo a complete transformation, and realise in the change of character, more than the fabled metamorphoses of ancient poetry ever exhibited. The truth of prophecy has accorded with the actual influence of the gospel; and while the prediction has explained the fact, and referred us to its causes, the fact, in return, has verified and illustrated the prediction:—  
“Instead of the thorn, shall grow up the fir tree, and instead of the bramble, the myrtle tree; and it shall be unto Jehovah for a memorial; for a perpetual sign which shall not be abolished!” \*

It is wisely designed that this holy tendency, and actual result of evangelical religion, should, in demonstrating its divine character, present to every reflecting mind, a refutation of the calumnies which infidelity and error

\* Lowth's translation of Isaiah, lv. 13.

have so widely circulated. Of old, those same calumnies attached to the truth that flowed pure and unmingled from the lips of the Apostles themselves; and the identity of the slander, confirms our persuasion of the agreement of apostolic truth with the object of literary and ecclesiastical malignity in the present day. The conduct of primitive believers answered objections then, and "put to silence the ignorance of the foolish;" and in all succeeding ages of the church, there have been practical exemplifications of the influence of divine truth, in promoting every virtue which adorns and ennobles the nature of man.

These remarks have been suggested by the interesting memoir of the author, which is prefixed to the volumes before us: they are founded on the proofs of genuine piety, unaffected humility, and unwearied devotion to the best interests of men, which appeared in the character of the late Mr. Milner. Fraternal affection has presented the record of his excellence to the world, and traced its various displays to the operation of those principles which are so well developed in the subsequent Sermons. From this memorial we learn that the youth of Mr. Milner was distinguished by an ardent and persevering application to classical and mathematical studies. In the former department he was most successful, and attained considerable eminence both at the Grammar School and the University.

'The strength, both of his parts and of his taste, discovered themselves at a very early period, in the study of Greek and Latin, and in composition both in prose and verse in his own language. His memory was unparalleled. The writer of this narrative has heard of prodigies in that way, but never saw his equal among the numerous persons of science and literature with whom he has been acquainted. His memory retained its strength to the end of his life. He has often been tried by having a single verse read to him, from those parts of the Old Testament which are less familiar to most persons; and he never failed to point out the place or near it. And so in profane history. The writer has frequently taken up *Grey's Memoria Technica*, and made experiments upon his brother's memory, by inquiring after such persons and things as seemed the most remote from common reading; and the event always appeared the more surprising, because Mr. Milner satisfied all enquiries of this kind without the least assistance from any *Memoria technica*, by connecting together numerous facts in chronological order. Mr. Moore (his first classical instructor) used to say—"Milner is more easily consulted than the dictionaries, or the Pantheon, and he is quite as much to be relied on." At the age of thirteen there were perhaps none to be compared with him in the accurate and extensive knowledge of ancient history. This love of the study of history

shewed itself as soon as ever he could read. His passion for it continued strong for many years; and it was his favourite amusement and relaxation to the last. It is no wonder, then, that uncommon excellence should be the effect of such a taste, combined with so retentive a memory.' pp. iv, v.

At the age of eighteen, Mr. M. entered Catharine Hall, Cambridge. His course, though marked by no peculiar elevation, was highly creditable to his diligence and his talents. Eager in the pursuit of literary fame, he read 'Thucydides and Sophocles, Cicero and Horace, day and night.' 'His humorous and spirited translations of Terence and Plutarch, were shewn by the examiners to their friends—and excited general admiration.'

After he left the University, he became a curate at Thorp-arch near Tadcaster. 'In this new situation he was faithful, and exemplary—according to the knowledge he then had of himself and of the Scriptures. But in fact he always gave this account of himself, "That he was at times worldly-minded and greedy of literary fame."'" Mr. M. did not remain long at Thorp-arch. Through the recommendation of his friends at Leeds, he was appointed Head-Master of the Grammar School at Hull,—for which important station, his habits and character well qualified him. During the greater part of his life he discharged with successful activity the duties of that arduous and responsible office; and not long before his death, was chosen by the Mayor and Corporation of Hull, to be Vicar of the Holy Trinity Church. Before this election, he had been Curate for seventeen years, and afterwards Vicar of North Ferraby, where his memory is still blessed.

Soon after Mr. M. commenced his laborious exertions in Hull, an important revolution took place in his religious sentiments. The particular relation of this change, and the process of thought and feeling by which it was characterised, occupies a great proportion of the memoir, and accredits in a high degree both the spiritual and intellectual discernment of the writer. Simplicity and accuracy of language, without any exceptionable or technical phraseology, distinguish this interesting account. At the same time, we admire the candid and firm avowal of his own religious convictions, and of their precise correspondence with those great scriptural principles on which the faith and piety of his brother were founded. It is pleasing to see how the operation of divine truth on the heart and affections, and the consciousness of that operation, which is what Christians generally mean by the term *experience*, are capable of distinct and accurate delineation;

and how perfectly such feelings coincide with the tendency of scriptural doctrines, and illustrate their humbling and purifying influence. What those doctrines were, which Mr. Milner, at the period now referred to, was led cordially to receive, we learn from the specimens of his preaching, in the volumes before us. They chiefly respect the moral condition of our nature, till renewed by the influences of the Holy Spirit, the necessity of that influence, and the total absolute exclusion of all dependance on any obedience of our own, in order to obtain the favour of God;—the complete renunciation of every meritorious claim, and the affiance of the soul in the all-sufficient mediation of the Son of God. If Mr. Milner had before, in any sense, professed to believe these articles of the Christian faith, they were so modified in that belief, and so adapted to the previous state of his prejudices and feelings, as completely to explain away and neutralise all their peculiarities: if he did not explicitly reject them, it was such a kind of admission as accorded in effect with their rejection; and though negative in its character, was positive enough in its influence. It was nominal orthodoxy and real error,—buttressed up by a vague and ambiguous morality, devoid of that spiritual life which nothing can support, but the pure and powerful principles of the gospel. To the production of the change which accompanied the proper understanding and reception of Christian truth, nothing in the habits and connections of Mr. Milner was favourable. We mean to say that nothing aided, or tended to promote it. On the contrary, his reputation for literature, his success as a teacher, and the fame of his character, as a man of integrity, and professional propriety—all combined with a predisposition to reject what we shall still call *evangelical* religion—contributed naturally to support the system of solemn delusion to which he was so firmly attached. This would be its effect on his own mind, and the admiration and good opinion of the world would confirm it. Had he been a man of profligate and irregular habits, a change produced by any principles whatever, might have so attracted the notice of men to the change itself, that its cause would be comparatively overlooked; and if any inquirer, inimical to that cause, had happened to find it out, we may suppose his reflections on it to come at length to this sage and philosophical conclusion, “there must after all be something more in such a kind of religion than he had thought of, and that if it did not deserve to be the *national* religion, it had at least a claim on our tolerance.” But in the case which has given rise

to our present remarks, there was no outward change, capable of being ascertained by general and superficial observers—by those who saw the man only at a distance, which could disarm prejudice of its force or suspend its operation. He was not more honest, more regular, more active, to the view of such observers than before. They were not near enough to behold the internal movements of heart by which the index of life was regulated; and therefore the only substantial shape in which the new principles could be seen, would be in the zeal and energy with which he continually stated and enforced them. But this was the direct way of making them obnoxious. It was, in such a man as Mr. Milner, equivalent to saying—"I was before in a state of awfully pernicious error, and if you imagine yourselves to be safe, because you resemble me, you are in that condition too." Such an admonition, whether implied or expressed, would be likely to have the precise effect it did actually produce under his renovated ministry. Accordingly the memoir informs us of the opposition which Mr. M. encountered, after he learned 'to count all things but loss for the excellency of the knowledge of Christ.' By this means the sincerity of his convictions was demonstrated. The enmity of man served only to illustrate and confirm the truth of God—and the influence of his ministrations in almost numberless instances corresponded with the effects of Apostolic preaching: 'Sinners were turned from darkness to light, and from the power of Satan to the living God.'

And was the character of Mr. M. in any respect deteriorated by the new principles he adopted? Admitting the standard of moral excellence, which anti-evangelical divines have framed, and the height of which Mr. M. had attained before he ceased to belong to the number of such divines, did he afterwards fall short of that elevation? Did the alteration of his creed, and the impressive conviction of its importance which he constantly felt, relax his observance of moral duties—contract the sphere of his active benevolence—diminish the energy of his exertions in acquiring and diffusing literary and religious knowledge—or render him less amiable and attractive within the circle of domestic life? Far otherwise. Those who were at first avowedly hostile to the change, were soon compelled to acknowledge, that its influence on his character was most beneficial. They beheld his zeal tempered by benignity, his fidelity blended with compassion, the bodily wants of men not forgotten in his concern for their spiritual welfare; and above all, a blameless life, an unstained purity of conduct, a dignified superiority to every

thing that could pollute or degrade; —an order of goodness, far higher than what the same man had exhibited before, and sufficient to extort from the mouth of calumny itself—"This is the finger of God!"

We hope our readers will not think, that we have dwelt too long and too minutely on this part of the life of Mr. Milner. The great peculiarities of Christian truth are so often assailed in the present day by ignorance and slander, their just proportions distorted, and their legitimate tendency misrepresented, that we are disposed to seize every fair occasion of attempting an impartial statement of their nature and influence. The sermons of the venerable man, whose memorial we have read with so much interest and satisfaction, contain repeated and explicit accounts of those truths;—for they gave energy to his hopes and success to his exertions. They are distinguished by the simplicity of their diction and arrangement; and the frequent introduction of bold and animated appeals to the consciences of men. The reader is constantly reminded of the immediate design for which they were composed and delivered. If a series of well connected reasonings be brought forward, it is very soon evident, that the induction of proofs is not alleged for the mere sake of proving and defending;—that it is not to gratify the intellect alone, nor to subserve the purposes of speculation. Something more intimately connected with the supremely important interests of men is continually kept in view; and it is in subordination to this great end, that not only are arguments addressed to the understanding, but persuasions, remonstrances, and monitions are directed to the heart. We have seldom read discourses so happily distinguished by this peculiarity, and at the same time so uniformly simple and scriptural. It has sometimes been our lot to meet with sermons, which appeared to possess much of the brilliancy and expansion of eloquence; much that delighted by its splendour, and astonished by its sublimity. Perhaps, too, we might find (what is still rarer in such sermons) these high properties combined with justness and profundity of thinking, on the great truths of religion. Yet, after all, we could not help wishing that there had been less of the pomp and artifice of oratory; less of that which diverted us from the subject to the preacher—and seemed to diminish the steady light of truth in the dazzling irradiations which its advocate had concentrated about himself. We wanted—that which proves a man to be in earnest about impressing the *heart*, and promoting its renovation; that, which absorbs the feeling of admiration, excited by the power of eloquence, in the more vivid feeling of concern about the great theme on which that eloquence was employed—or which,

if it did not actually produce such an effect, directly and obviously tended to produce it. This appears to have been the scope, and we trust also the consummation of the sermons before us. They are not original—nor elegant—nor profound. They are neither theological orations, nor academical essays; but the plain, animated effusions of a heart glowing with compassion for immortal souls, and under the conduct of an enlightened and well regulated mind. This excepted, few commanding features distinguish them; and we shall not, therefore, enter into a minute detail of their subjects. They are called by the editor “Practical Sermons.” It is true, indeed, that their *tendency* is well characterised by such a designation; and this may be asserted of every doctrinal discussion, rightly, that is scripturally conducted: but a sermon cannot in our opinion be called *practical*, unless it relate to some part of Christian duty, and make this its principal subject. There are some ‘practical’ sermons in these volumes; but a great, if not the greater proportion is on doctrinal, and sometimes on controversial topics. The sermons are much better described by their excellent author, as ‘a course of experimental divinity, in a few plain discourses.’ As such they have our sincerest commendation; and though there may be occasional statements with which we cannot entirely coincide, we deem these volumes a valuable and important addition to our national stock of “choice” theology. The following quotation from the sermon “On the character and faith of David,” we insert as a specimen of the style and reasoning of the author.

‘If there be any man’s story and character in the old testament more useful than any other for our study and meditation, I should take it to be that of David, king of Israel. He went through the extremes of prosperity and adversity. The exercises of his mind and conscience were also strong, various, animated, and very distinct. You see them painted throughout the book of Psalms. We live in the dregs of time, when religious affections are very much despised. But all the religious feelings to which by God’s help we would lead you, are in their substance set forth in the Psalms. Holy men in every age have found them the richest repository of Christian wisdom and piety. And it is to be feared, that in reading them at church, many who call themselves Christians, carefully repeat Sunday after Sunday, those very thoughts and feelings which they dispise as enthusiastic in those who fear God.

‘Great was this man in every light almost that you can conceive. As a musician, a poet, a patriot, and a king, his character was extraordinary. We admire the heroes and celebrated names of whom we read in history. Why is not David so admired? His heroism was scarcely ever equalled. I will tell you: men hate godliness; and therefore this circumstance in the character of David makes his story to be little regarded. Again, some poets of ancient and modern times are admired as prodigies of genius.

Men of taste are enraptured with their beauties. Why are David's psalms regarded so little in that light? Surely their beauties as compositions are wonderful. But there is too much of God in them to suit the taste of carnal minds.' Vol. I. pp. 254. 255.

Art. V. *Philosophical Transactions of the Royal Society of London for the year 1810. Part II.* 4to pp. 336. Nicol. 1810.

IN the second part of the Transactions of the Royal Society for 1810, we have ten papers—from seven to sixteen inclusive.

VII. *Supplement to the First and Second Part of the Paper of Experiments, for investigating the Cause of Coloured Concentric Rings between Object Glasses, and other appearances of Nature.* By William Herschell, LL.D. F.R.S.

The objects of Dr. Herschell in drawing up this supplementary paper, were—to remove obscurities in his former communications on the subject of coloured concentric rings, and to refute objections which have been made to his propositions. In neither of these respects, however, has he been remarkably successful.

VIII. *On the Parts of Trees primarily impaired by Age.* In a Letter from T. A. Knight, Esq. F.R.S. to the Rt. Hon. Sir Joseph Banks, Bart. K. B. P.R.S. Read, March, 22, 1810.

In the first communication which Mr. Knight made to the Royal Society, on the physiology of vegetables, he stated the important fact, (the result of numerous experiments) that the graft, or other detached portions of an old tree, or old variety, never forms what can be considered a young tree. Pursuing this curious subject, he has since endeavoured to ascertain what part of the plant first becomes impaired by age; and we have, in this paper, an account of the experiments which he has made to determine this question, and the results to which they have led. Some young plants of two years old, raised from cuttings of some very old varieties of the apple, were grafted with a new and luxuriant variety of the same fruit. The grafts grew freely; and at the end of four or five years, the roots contained at least ten times as much *alburnum*, as they would have done, had the trees remained ungrafted:—the roots therefore continued capable of the vigorous performance of their office. In other experiments, crabstocks were grafted with the golden pippen, and the annual shoots of the pippen were again grafted with the cuttings of a young and healthy crab, so as to include a portion of the branch of the golden pippen: in this situation it grew as well as the wood of the stock on its branches. The same

experiment was also made on the branches of golden pippen trees, which were much cankered. Grafts of a new and healthy variety being inserted into them, so as to include a diseased portion betwixt the original stock, and the healthy grafts, the diseased branches became gradually healthy, and the wounds made by the canker were covered with new and healthy bark. These facts prove, that the debility and decay of old varieties do *not* originate in the defective action either of the bark or alburnum, of the root, stem, or branches; and concluding experiments authorize us to infer, that they originate in the *leaves*. Some crabstocks were grafted with cuttings of the golden pippen, in a soil and situation where that variety seldom remained healthy after the second year; and when the annual shoots had acquired sufficient firmness, numerous buds of a new variety of the apple recently raised from seed, were inserted into them. During the succeeding winter, all the natural buds were destroyed—the inserted ones being allowed to remain to supply their place: as soon as they were expanded, and had entered on their functions, every mark of debility and disease disappeared from the bark and wood of the golden pippen. The same circumstances took place in experiments on the pear. Mr. Knight observes, that grafted trees, of old and debilitated varieties, become most diseased in rich soils, and when inserted into stocks of the most vigorous growth;—which he presumes may arise from more nourishment being absorbed than can be assimilated by the leaves; and that thus the food which would have given health and maturity to a young and vigorous plant, accumulates, and produces diseases in an old and feeble one.

IX. *On the Gizzards of Grazing Birds.* By Everard Home, Esq. F.R.S. Read, April 4. 1810.

The various tribes of animals which feed upon grass, are known to have a much more complicated apparatus for the digestion of their food, than those which subsist either entirely upon animal matter, or farinaceous substances, or upon a mixture of both. It was to be presumed, that a corresponding arrangement of structure would be found to extend to those *birds* which feed upon grass: and Mr. H. finds, on comparing the gizzards of the swan and goose with that of the turkey, that there are peculiarities in the structure of each, beautifully adapted to the functions which they have to perform. In both, the two muscles forming the gizzard are of unequal magnitude; but the inequality is greater in the swan and goose than in the

turkey. In the turkey each surface of the cavity is uniformly concave; so that its sides are not permitted to come into contact, and the food is triturated by being mixed with hard substances, and acted upon by the muscles, producing an imperfectly rotatory motion. In the swan and goose there is some difference in the external form; both being oval in the transverse direction, and having their edges very thin;—but the principal difference is in the cavity. Each surface consists of a ridge and a hollow, the projection of each corresponding to the hollow of the opposite side; so that these surfaces are so constructed as to move upon each other with a sliding motion, with little or nothing more than the food interposed between them. There is also an enlargement or swell in the lower part of the œsophagus in the swan and goose, which is peculiar to them, and which answers the purpose of a reservoir, in which the grass is retained, and macerated, and mixed with the secretions poured out by the glandular structure on its surface; corresponding, in these respects, to the first and second stomach of ruminant animals.

*X. Observations on Atmospheric Refraction, as it affects Astronomical Observations:* in a letter from S. Groombridge, Esq. to the Rev. N. Maskelyne, D.D. Astronomer Royal. Communicated by the Astronomer Royal.

It has been long known, that the table of mean astronomical refractions, computed from Dr. Bradley's theorem, and published in the "Requisite Tables" and most of our treatises on astronomy, is erroneous, in defect, almost through the whole of the table. Dr. Maskelyne suggested, in the preface to his folio tables, that Bradley's error arose from his assuming the sun's parallax  $10\frac{1}{3}''$ —from which he inferred the refraction at  $45^\circ$  to be  $57''$ ; and that if he had used the true parallax  $8\frac{1}{4}''$ , he would have found the refraction at  $45^\circ$  to be  $56\frac{1}{4}''$ . This induced Mr. Groombridge to direct his attention to the subject of refraction; and to deduce a more correct formula than Bradley's, from the examination of more than 1000 observations made by himself at Blackheath, and many others made by Colonel Mudge at the Royal Observatory in 1802. The theorem he at length arrives at, is this,

$$r = \tan(z - 3.3625r) \times 58.1192,$$

$r$  denoting the refraction, and  $z$  the zenith distance.

His corrections for variable states of the thermometer are,  $(49^\circ - h) \times 0024$ , when below the mean;  $(49^\circ - h) \times 0023$ , when above the mean—the thermometer being within doors; and  $(45^\circ - h) \times 0021$ , when the thermometer is out of doors:  $h$  representing the height as shewn by Fahrenheit's thermometer. The

hygrometrical state of the atmosphere, he affirms, with M. Biot, has no sensible effect on the refractions. The numbers given by Mr. Groombridge's formula, agree very nearly with those published by the French philosophers in the *Connaissance des Temps*, and which may be seen in the third volume of Vince's *Astronomy*. Mr. G. finishes his article by the following useful comparative table of mean astronomical refractions, according to several authors.

Zenith dis.	Simpson.	Bradley tang. $z - 3r$		Piazz.	French Tables	Groom- bridge.
		$\times 57''$	$\times 58,107''$			
10	0 9	0 10,00	0 10,19	0 10,2	0 10,3	0 10,24
20	0 19	0 20,70	0 21,10	0 20,8	0 21,2	0 21,13
30	0 30	0 32,90	0 33,54	0 33,2	0 33,4	0 33,51
40	0 44	0 47,80	0 48,73	0 48,1	0 48,9	0 48,69
45	0 52	0 56,90	0 58,00	0 57,2	0 58,2	0 58,01
50	1 2	1 7,80	1 9,11	1 8,2	1 9,3	1 9,11
55	1 14,5	1 21,20	1 22,77	1 22,4	1 23,1	1 22,77
60	1 30	1 38,40	1 40,31	1 39,8	1 40,6	1 40,29
65	1 52	2 1,70	2 4,02	2 3,5	2 4,3	2 3,98
70	2 23	2 35,50	2 38,50	2 37,8	2 38,8	2 38,41
72	2 40	2 53,90	2 57,28	2 56,5	2 57,6	2 57,13
74	3 1	3 16,70	3 20,44	3 18,3	3 20,6	3 20,22
76	3 27	3 45,50	3 49,79	3 47,3	3 49,8	3 49,44
78	4 2	4 23,18	4 28,23	4 24,3	4 27,9	4 27,68
80	4 50	5 14,83	5 20,78	5 16,1	5 19,8	5 19,85
81	5 21	5 48,45	5 55,00	5 47,4	5 53,5	5 53,74
82	5 59	6 29,55	6 36,85	6 28,3	6 34,4	6 35,06
83	6 48	7 20,84	7 28,98	7 19,5	7 24,7	7 26,46
84	7 49	8 26,41	8 35,61	8 24,9	8 29,9	8 31,85
85	9 10	9 52,50	10 3,18	9 45,4	9 54,3	9 57,27
86	11 5	11 49,77	12 1,95	11 42,6	11 48,3	11 52,21
87	13 44	14 34,61	14 48,78	14 25,1	14 28,1	14 31,75
88	17 43	18 34,30	18 50,59	18 2,7	18 22,2	18 19,19
89	23 50	24 28,14	24 46,42	23 46,1	24 21,2	23 46,77
90	33 0	32 59,43	33 18,52	32 3,0	33 46,3	31 27,87

On the whole, this is an ingenious paper;—and we were therefore pleased, though surprised, to meet with it in the *Philosophical Transactions*. About four years ago Mr. Groombridge was proposed as a fit person to be a *Fellow* of the Royal Society, his testimonial being signed by Dr. Maskelyne and other eminent men. Mr. Groombridge, how-

ever, was "blackballed"; and the ostensible reason for his exclusion was, that the place of his abode was not correctly stated in the testimonial. The real reason was, that though as an opulent man he devotes much of his money and much of his time to the promotion of astronomical science at Blackheath, where he has an observatory enriched with some of the best instruments in the kingdom; yet he is at the same time a man of business, and has a counting-house, perhaps a warehouse, in London. The justness of this proceeding, it is presumed, cannot be disputed, when we consider the purposes for which this learned society was formed;—and more especially when we consider with what a rich accession of members the society has of late been graced, whose competence to fulfil those purposes would never, but for such a distinction, have been suspected.

XI *Extract of a Letter from the Rev. John Brinkley, D.D. F.R.S. Andrew's Professor of Astronomy in the University of Dublin, to the Rev. Nevil Maskelyne, D. D. F.R.S. Astronomer Royal, on the annual Parallax of a Lyrae.*

Dr. Brinkley, from a mean of 47 observations, gives 2.52 for the parallax of an annual orbit of that star.—The Dr. also presents the following formula for the computation of astronomical refractions, barometrical and thermometrical corrections being included.

$$r = 56.''9 + \tan. (z - 3.2 r) \times \frac{\text{height barom.}}{29.6} \times \frac{500}{450 \times \text{ther.}}$$

We have worked a few refractions by this theorem, and find that it gives results which correspond very nearly with those of Piazzini.

XII. *On the Mode of breeding of the Ovoviviparous Shark, and on the Aeration of the fetal blood in different Classes of Animals.* By Everard Home, Esq. F. R. S. Read June 7, 1810.

Though it is sufficiently ascertained, that some of the shark tribe are ovoviviparous and others oviparous, very little attention has hitherto been paid to the peculiarities of their structure. We have in this paper a pretty full account of the *Squalus Acanthius*, one of the ovoviviparous class, and not uncommon on the Sussex coast. For the particulars we must refer to the paper itself. It is not unworthy of notice, that the gelatinous liquid surrounding the ova in this genus, differs from every other species of animal jelly, except that found in the oviducts of the frog, to which it bears a very close resemblance. It does not dissolve, nor mix with water, but expands; and a piece of the size of a large pea, will absorb near three ounces. In alcohol it becomes brittle and opaque, and contracts, to about half its bulk. It dissolves in sulphuric

nitric, and muriatic acids, and in the solution of caustic potash. The muriatic solution is of a deep blue colour, which is attributed to the formation of prussiat of iron. Tannin occasions no precipitation in any of the solutions, nor does water in which it has been boiled yield any trace of gelatine. Some of the substance, occasionally met with during the winter, and known by the name of star shot jelly, was procured by Sir Joseph Banks, from Lincolnshire, and was found to possess similar properties; and its origin is attributed, with strong probability, to the jelly of the frog, which, having expanded in the stomach of some bird of prey, is afterwards rejected. The observations on the aeration of the foetal blood contain nothing worthy of particular notice. Mr. H. merely points out the gradations which exists in the various tribes of animals—from fish, the ova of which are oxygenated by the water in which they are deposited, to the more perfect animals; and notices the peculiar contrivances for the admission of water to the internal membrane in the egg of an oviparous species of shark, and for keeping up a communication with the external air during gestation, in the Kangaroo, the ovum of which, according to Mr. Bell, the only person who has attentively examined it, has no connection with the internal membrane of the uterus. This paper is illustrated by several engravings.

XIII. *On Cystic Oxide, a new species of Urinary Calculus.* By William Hyde Wollaston, M. D. Sec. R. S. Read July 5, 1810.

Of the species of calculus described in this paper, Dr. W. has only met with two specimens. That upon which his experiments were made, was extracted from a boy of five years of age; the other taken from a man of thirty-six, weighed 270 grains when entire, and is in the collection of calculi belonging to Guy's Hospital, No. 46.

‘In appearance, these calculi more nearly resemble the triple phosphate of magnesia, than any other calculus; but they are more compact than that compound is usually found to be—not consisting of distinct laminae, but appearing as one mass confusedly chrystallized throughout its substance. Hence, instead of the opacity and whiteness observable in fusible calculi, which consist of a number of small chrystals cemented together, these calculi have a yellowish semi-transparency; and they have also a peculiar glistening lustre, like that of a body having a high refractive density. p. 224.

When distilled, this calculus yields a solid carbonat of ammonia, a heavy foetid oil, such as usually is obtained from animal matter, and a spongy coal, which is in a much smaller quantity than that remaining after the distillation of uric calculi. Under the blowpipe, in addition to the usual smell of burned animal

matter, it has a peculiar foetor, having no resemblance to any known odour. It is dissolved, in considerable quantity, by the sulphuric, muriatic, nitric, phosphoric, and oxalic acids—by solutions of caustic potash, soda, ammonia—by lime water—and by the saturated carbonats of potash and soda. It is insoluble or nearly so in water, alcohol, acetic, tartaric, and citric acids, and in the saturated solution of carbonat of ammonia. Its combinations with acids chrystallize, without difficulty, in slender spicula radiating from a centre, which readily dissolve again in water, except they have been injured by excess of heat. The muriatic salt is destroyed by the heat of boiling water, and the others by a higher temperature. The alkaline combinations, when evaporated, deposit small granular chrystals. A hot solution in potash, neutralized by distilled vinegar, gradually deposited small chrystals, while cooling, of which the only definite form which could be observed was that of flat, hexagonal plates. The primitive form of the chrystal could not be ascertained: but Dr. W. observed minute chrystals of a cubical form upon the surface of the calculus in the collection at Guy's; and he thinks it possible that the hexagonal chrystals might owe their form to a small portion of alkali remaining in combination.

Dr. W. considers this substance as an *oxide*, from its ready combination with acids and alkalies, and from its yielding carbonic acid during distillation; but the oxygen it contains is not sufficient to give it acid properties, nor to redden paper coloured with litmus. He proposes to call it the *cystic oxide*, a name which will sufficiently distinguish it from the calculi, and which being unlike any other term employed in chemistry, will not, he hopes, require to be changed.—Dr. W. takes occasion to notice two slight errors into which he fell, in his valuable essay on this important subject. The first relates to the analysis of the mulberry calculus, in the course of which an acid was sublimed, which was attributed to the decomposition of the oxalic acid: pure oxalat of lime, however, affords no such product, and it is presumed, therefore, to have arisen from a small quantity of uric acid. The other is connected with the analysis of the triple phosphat of magnesia. In that essay, preference was given to the nitrat of mercury, as a re-agent to precipitate the phosphoric acid; but as the whole of the phosphoric acid is not precipitated by nitrat of mercury, sulphat of magnesia will not be formed by the addition of sulphuric acid, and the whole of the magnesia cannot be obtained separate by the process. It would appear from some experiments, which are briefly detailed, that acetat of lead is a much better re-agent for the purposes.

Some observations on the quantity of uric acid, produced by

animals feeding on different kinds of food, conclude the paper. In the goose the proportion was about  $\frac{1}{200}$  part of the whole excrement, in a pheasant fed upon barley about  $\frac{1}{14}$ . In the hawk the proportion was very high, and greatly exceeded the other solid matter, and in the gannet, feeding solely on fish, the uric acid was often unmixed with any other matter. It is reasonable to infer from these observations, that vegetable food ought to be best suited to persons subject to calculous complaints, and gout—and that fish is entitled to no preference over other animal food, but is probably more injurious.

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Art. VI. *Letters and Reflections of the Austrian Field Marshal, Prince de Ligne*; edited by the Baroness de Staël Holstein, containing Anecdotes hitherto unpublished, of Joseph II, Catharine II, Frederic the Great, Rousseau, Voltaire, and others, with interesting Remarks on the Turks. Translated from the French by D. Boileau. 2 vol. 12mo. Price 10s. Tipper. 1809.

OF the letters here presented to the public, through the friendly intervention of Madame de Staël, there is one which is located with remarkable exactness. It is written on the silver shore of the Black Sea—on the banks of a stream which receives all the torrents of the Tezetterdan—under the shade of two walnut trees as ancient as the world, and the largest it contains,—at the foot of the hill where one melancholy column still remains of that celebrated temple which witnessed the ‘*sacrifice*’ of Iphigenia—and on the left of the rock where Thoas administered the rites of hospitality to strangers: it is written, in fine, on the most beautiful and interesting spot of the whole globe. After having properly disposed of his mythology and his raptures, the Prince de Ligne falls into a pensive mood; begins to hold a sort of colloquy with himself; and proposes, in particular, the following interesting question—‘How happens it that hating constraint, and not caring for honours, wealth, or court favours, and possessed of all a man can desire to value those things nought, I have yet passed my life at court, in every country of Europe?’ To account for so strange a phenomenon, the prince enters into a short sketch of his political life. A sort of ‘paternal kindness,’ it should seem, attached him to the Emperor Francis I., (‘who liked wild young men’) and love for one of his female friends fixed him for a long time at the court. On the death of his majesty (with whom he was a great favourite), he perceived all at once, ‘without knowing it,’ that the new Emperor was likewise amiable; and unexpectedly finding him possessed of qualities which rendered esteem more desirable

than favour, freely gave way to his rising attachment. A chance acquaintance with the count Artois, which ripened instantaneously into a drinking, gambling, frolic-making friendship, procured him a peremptory invitation to the court of Versailles, where, by the charms and graces of the Queen, he was detained a willing prisoner five months every year. 'Philosophy and the military profession' brought him acquainted with Prince Henry of Prussia. To Frederic, and his successor, he was introduced on a visit to the Emperor, at his camp at Moravia. 'Sensible of his adoration of great men,' his Prussian majesty invited him to Berlin, where the attentions and esteem of the first of heroes overwhelmed him with glory. The friendly regard of two other monarchs of the north, he fortunately escaped—'the little head of one, disordering the lively head of the other,' and releasing him from the insipid attentions with which he was to have been honoured, had he visited the courts of Copenhagen and Stockholm.\* With the King of Poland, and the Empress of Russia, he becomes connected by the marriage of his son Charles with a 'pretty little Polish woman.' He presumes to 'counsel' his majesty of Poland, and the connection ripens into intimacy: he travels into Russia to arrange with that court on the subject of the Massalsky estates, and the first thing he does, is to forget the object of his journey, because he thinks it indelicate to profit by the gracious manner in which he is solicited to receive favours. The confiding and fascinating simplicity of the great Catharine enchants him. It is her genius, he adds, which has conducted him to the silver shore of the Black Sea,—the stream which receives all the torrents of the Tezetterdan—the big walnut tress as ancient as the world—the temple of Diana—the rock of Thoas,—in fine, to the most beautiful and interesting spot of the whole globe: and then follows some more learning and some more rhetoric.

Now we have not copied this biographical outline for the sake of raising any uncourtierlike doubts, as to the success with which the illustrious writer has made out his explanation, or the correctness of his first principle, that he 'naturally hates constraint, and is careless about honours, wealth, and court favours.' We have inserted it chiefly for the purpose of apprising our readers of the singularly good com-

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\* The Prince omits in this place any reference to England; though there can be no doubt of his having graced this country with his presence. In a letter to the Empress of Russia, he complains punningly of the liberty of our press—having been knocked down, and very nearly taken on board a man of war.

pany into which we have now the happiness to introduce them : This is the correspondence of no ordinary mortal ; and we hope they will approach it with all the respect due to exalted rank and splendid connections.

The preface to these letters is written by the celebrated Baroness de Staël Holstein, and contains a number of desultory particulars, which could not so conveniently have been expressed by the prince in person ; such as, that he is acknowledged by all Frenchmen to be one of the most amiable men in France,—that he is perhaps, the only foreigner, who, instead of being a copyist, is become a model in the French manner ; that he understands men and things, by a sort of sudden inspiration ; that his fellow citizens, consider him as an ornament to their city, and boast of him as of a ‘ gift of nature ’ ; that his valour is brilliant and impetuous ; that he has lost a large fortune ‘ with admirable carelessness ’ ; and that, notwithstanding the natural gaiety of his temper, and the dread of appearing to be possessed of fine feelings after he had ridiculed them in others, he has been deeply affected by the loss of his eldest son—a circumstance, which ‘ renders the Prince de Ligne a true phenomenon.’ Madame de Staël further adds, that from a desire of transmitting to posterity some idea of a man, whose conversation has been sought by persons of the greatest genius, and by the most illustrious monarchs, as their noblest recreation—of painting alike the familiar and musing state of his mind—of perpetuating his delightful gaiety and well timed wit ; she has made this selection from his correspondence and detached thoughts.

The two first letters are addressed to the King of Poland in the year 1785 ; and are intended to satisfy the ‘ noble curiosity ’ of that monarch, with regard to the great and immortal Frederic. The Prince de Ligne, it should seem, was first presented to the Prussian hero in 1770, at the camp of Neustadt in Moravia, by the Emperor of Germany, during a temporary cessation of hostilities. Several curious particulars are related of this interview, in which the monarchs approached each other with all possible courtesy ; and then returned with fresh spirits to the old pastime of causing a number of tall, good-looking, two-legged animals, in coloured coats, to cut one another to pieces.—Our letter writer appears to have been a great favourite with Frederic, for the time being ; and has recorded, for the instruction of his royal correspondent, a good deal of the conversation to which he was witness. The king talks over his battles, discusses the merits of the generals opposed to

him, and indulges in his usual jokes on religion; while the Prince is always ready on his part to admire the pleasantry, and throw in something in the shape of compliment. Our readers may take the following specimen.

‘It was necessary to captivate his attention by some smart details, or else he slept away, or gave you no time to speak. The discourse generally began by the first vague sentences of common conversation; but he always found means to render them interesting. Observations about rain and weather immediately became sublime, and never did any thing vulgar escape from his lips. He ennobled every expression. ‘Did you ever see such a rain as that of yesterday? Your good Papists will say—“that comes from having a man without religion among us: what business have we with that confounded king, who is at least, a Lutheran?” I really think I brought you bad luck. Your soldiers very likely observed—peace is made, and yet we must be troubled with this devilish fellow.’\* ‘Truly if your majesty caused the rain it was very wicked. Jupiter only may do so, because he always has good reasons for whatever he does. It would have been acting like him: after having caused some to perish by fire, he resolved to drown the others. But the fire is over at last—and I did not expect to escape unhurt.’ ‘I beg your pardon for having so often plagued you with fire. I am sorry for it for humanity’s sake: but what a capital war for an apprenticeship!’ Vol. I. pp. 14, 15.

After this there is a marked propriety in Monsieur le prince de Ligne’s indignation against those ‘subaltern beings,’ those ‘stupid defamers, who accuse this monarch of insensibility.’—Of his rigid integrity the following anecdote is related.

‘One day, when they were less reserved, they talked politics. “Every one cannot be guided by the same policy,” said the king. “It depends on the situation, circumstances and power of states. What may suit me would not become your majesty. I have at times ventured a political fib.” “What is that?” said the emperor laughing. “It is for instance,” replied the king, with much good humour, “to *invent a report* the falsity of which I knew would be detected at the end of four and twenty hours. But that was of no consequence; the report had operated before its untruth was discovered.” pp. 25, 26.

In the next series of letters, addressed to Madame de Coigny, we are introduced to the Empress Catharine, whom, in the suite of his Germanic majesty, the prince accompanied in the celebrated visit to the Crimea.

‘I still fancy I am in a dream, when on the back seat of a coach that holds six persons, and is a real triumphal car, decorated with emblems of diamonds, I find myself between two persons on whose shoulders, the heat often causes my head to fall, and on awaking, hear one of my travelling companions saying, I have thirty millions

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\* The Prince elsewhere remarks, (but he is not responsible for the coarse English) ‘I thought he valued himself too highly on his being damned, and boasted of it too much.’

of subjects, as I am told, reckoning only the male population, and the other answering, and I two and twenty millions, counting all. I must have an army of at least six hundred thousand men from Kamschatka to Riga, adds the former, and the latter replies: half of that number is exactly what I want.' Vol. 1. p. 81.

'In our travelling coach we review every state and every great personage. Heaven knows how we treat them. Rather than sign the secession of thirteen provinces as my brother George has done, said the gentle Katharine, I should have shot myself. And rather than resign, as my brother and brother in law has done, by assembling the nation to talk of abuses, I know not what I should have attempted, said Joseph II. pp. 82, 83.

'Their imperial majesties sometimes felt each other's pulse about those poor fellows the Turks. Hints were dropped and then they looked at each other.—There was no reserve between these two great sovereigns. They told each other the most interesting things. Has your life never been attempted?—I have been threatened:—I have received anonymous letters;—Here is a confessor's story full of charming details unknown to the world, &c.' pp. 84, 85.

The discriminating manner in which these sovereigns distributed their favours, may be judged of from the following extract.

'For two months I have been throwing money away, which has often been the case with me, but not in the manner in which I did it here. What I distributed may amount to some millions. My way of proceeding is this. There is near me in the coach a large green bag, like that in which you will place your prayer book, when you grow a devotee. This bag is filled with imperials or gold coins of four ducats in value. The inhabitants of neighbouring villages, and even of ten, fifteen, and twenty leagues round, crowd to the road to see the empress. The ceremony they observe is curious. A quarter of an hour before her majesty comes up to them, they lay themselves flat on the ground, and rise again a quarter of an hour after we have passed by; it is their backs and their heads that kiss the ground, which I crush with gold in full gallop; and this happens ten times a day.' pp. 126, 127.

On returning from this excursion, the prince seems to have been employed in a diplomatico-military capacity. The 'hints and sagacious looks' about 'those poor fellows the Turks' had in due time ripened into resolutions. War was declared; but as it did not proceed with sufficient spirit, the Prince de Ligne hastened to the Russian camp to stimulate the sluggish faculties of Potemkin. 'My employment' he writes to the Emperor Joseph, 'is absolutely that of a nurse; but the child is tall, strong, and refractory.' The character of this strange being, is drawn with great force and discrimination, both in these letters and in those which follow, addressed to M. Segur. Several anecdotes are related of his extraordinary propensity to lying; his cu-

rious reliance on 'providence;' his fearless courage or rather insensibility; his childish fondness for stars and orders; and his unaccountable inconstancy and caprice. The following is a portrait more at large.

'I see a commander in chief, who looks idle and is always busy, who has no other desk than his knees, no other comb than his fingers; trembling for others, brave for himself; stopping under the hottest fire of a battery to give his orders; yet more an *Ulysses* than an *Achilles*; alarmed at the approach of danger, frolicsome when it surrounds him; dull in the midst of pleasure; unhappy for being too lucky; surfeited with every thing, easily disgusted, morose, inconstant, a profound philosopher, an able minister, a sublime politician, or like a child of ten years; thinking he loves God when he fears the devil, whom he fancies still greater and bigger than himself; waving one hand to the females that please him, and with the other making the sign of the cross; receiving numberless presents from his great sovereign, and distributing them immediately to others; gambling from morning to night, or not at all; preferring prodigality in giving to regularity in paying; prodigiously rich and not worth a farthing; abandoning himself to distrust or to confidence, to jealousy or to gratitude, to ill humour or to pleasantness; talking divinity to his generals and tactics to his arch-bishops; never reading, but pumping every one with whom he converses, and contradicting to be better informed; uncommonly affable or extremely savage; affecting the most attractive or the most repulsive manners; appearing by turns the proudest satrap of the east, or the most amiable courtier of Louis XIV.; wanting to have every thing like a child, or knowing how to do without, like a great man; sober though seemingly a glutton; gnawing his fingers' ends, or apples and turnips; scolding or laughing, mimicking or swearing; engaged in wantonness or in prayers; singing or meditating; calling and dismissing; sending for twenty aides-de-camp and saying nothing to any one of them; bearing heat better than any man, whilst he seems to think of nothing but the most voluptuous baths; not caring for cold though he appears unable to exist without furs; always without drawers, in his shirt, or in rich regimentals embroidered on all the seams; barefoot, or in embroidered slippers with spangles; crooked and almost bent double when he is at home, and tall, erect, proud, handsome, noble, majestic, or fascinating, when he shews himself to his army, like Agamemnon in the midst of the monarchs of Greece. What then is his magic? Genius, and genius, and still genius. Natural abilities, an excellent memory, much elevation of soul; malice without the design of injuring; artifice without craft; a happy mixture of caprices; the art of conquering every heart in his good moments; much generosity, graciousness and justness in his rewards, a refined and correct taste: the talent of guessing what he is ignorant of, and a consummate knowledge of mankind.' Vol. II. pp. 4—9.

The Prince details the operations of the army with true soldier-like indifference. The killing of a few *Spahis* he calls 'diverting;' and after the capture of Belgrade he writes—'As a soldier it was with great pleasure, as a philosopher it was with great pain, I beheld twelve thousand

bombs ascending in the air to fall upon the poor infidels. The nicety of this distinction is admirable.

The character of the Turks is sketched just in the same lively manner as that of Potemkin. They are, says he, a compound of contrasts; 'active and lazy, profligate and devotees, refined and rude, dirty and clean, keeping in the same room roses and a dead cat.'

'The utmost they do is to smile: they answer with a nod of the head—with their eyes, arms, and hands, which they never move without dignity; but they hardly ever speak. There is no vulgarity either in what they say, or in their manners. The little servant of a janizary, though barefoot, barelegged, and without a shirt, is a coxcomb in his way, and has a more distinguished mien than the young noblemen of European courts.—Ignorant through idleness and policy, superstitious by habit and design, they are guided by a natural and happy impulse. What would become of the nations of Europe, had they a soap-boiler for a prime minister, a gardener for a high admiral, and a footman for a commander in chief? Where could you find people equally apt to fight on foot, on horse-back, on the water—dexterous at every thing they take in hand, and individually always intrepid? All ranks being mixed together and no distinction of classes prevailing, every one has a right to do every thing, and awaits the situation which fate has in store for him.' Vol. II. pp. 64—66.

The concluding portion of the correspondence is addressed to the Empress of Russia. The first thing we find in it, is an elaborate *éloge* on Joseph II. purporting, to have been written just after his death. This monarch's passion for regularity is well known—and appears to have held by him to the very last. 'He chose the prayers, and fixed the order in which they were to be read to him;' and, adds the illustrious writer, 'whilst he fulfilled his duty as a Christian, he seemed to arrange the concerns of his soul in the same manner he had always wished to conduct the affairs of his empire.' Several anecdotes are also related which strikingly indicate the busy intermeddling spirit by which he was possessed, and which rendered him unwilling to trust any thing to the hands of inferior agents, lest they should manage it unskilfully.

Of the rest of the letters, which appear to have been written at considerable intervals, it is not necessary, we conceive, to say much. They are not less marked with ingenuity than those we have already noticed: but the unvaried strain of adulation in which they are composed, becomes at last laborious and tiresome—not to mention the unfavourable impression which arises from the obvious insincerity in the writer, who never could have believed one tenth part of the fine things he has been at the pains to excogitate, and who must have had a most sublime idea of the credulity of an Empress, when he dared to express them.

With respect to the letters in general, though we by no means participate in the admiration of the French editor, we think upon the whole, they are not without interest of a certain kind. The personages who compose the brilliant circle into which we are admitted, most of them at least, have acted first rate characters on the stage of history; and it is unnecessary to remark on the pleasure which we naturally feel in being able to attach to such beings some sort of individuality—to view them divested of their theatrical trappings, and moving, if the thing be possible, unconstrained and undisguised. The letters, too, are distinguished by a flow of vivacity—an air of well bred gaiety—a sort of respectful presumption, and distant familiarity; qualities, which render the writer agreeable, though they are by no means sufficient to entitle him to esteem. The great aim, indeed, of our ingenious Prince, seems to be to keep his illustrious correspondents in good humour with themselves; and after witnessing the dexterity with which he makes his approaches, we cease to wonder at the uniformity of his success. He looks at mankind with an eye of great discrimination, and excels in that quick perception, which detects at once the constituent elements of personal character. With all this refinement, however, there is little real delicacy, and no warm tenderness of feeling—none of those kind sympathies without which friendship is but a name—no trace of emotions that deserve the name of virtuous—nor a thought which glances into a state of existence beyond the present. It is almost impossible, indeed, to conceive of human beings more thoroughly acquainted with the design of human existence, than the splendid group that we contemplate in the pages before us. They give their gay plumage to the wind, and sport in the sunshine—unconscious that they are enjoying but a momentary flutter over a dark and unfathomable abyss.

The 'reflections' which succeed the Letters, are somewhat in the manner of Rochefoucault. For our part, we have never been partial to this species of writing. Always endeavouring to be striking and original, the reflectionists, if we may so call them, bestow much more pains on the polish of the workmanship, than on the solidity of the material. They deal in half-views, and, side-glances of thought; give to an inconsiderable exception the prominence of a general proposition; trick out plain truths in the attire of paradox; and are perpetually mistaking minute verbal distinctions for comprehensive philosophical discoveries. We could select an abundance of examples from the *pensées* of the Prince de Ligne; but we think it would on no pre-

text be justifiable to condemn them out of the wretched translation before us.

The sketches of Rousseau and Voltaire, which conclude the book, are very lively and amusing, though they do not disclose any features of character in those celebrated 'philosophers,' with which the world was not already acquainted. The prince introduced himself to the former, by professing to admire his very ordinary and uninteresting collection of plants, and praising his cleverness at copying music—and then led him to talk on some topic in his writings; when 'he entered into details superior, perhaps, to what he ever wrote, and analysed the minutest shades of his ideas, with a discrimination of which too much writing would sometimes deprive him in solitude.'—From the account of Voltaire we extract the following scene.

'A dealer in hats and grey shoes entered the room all on a sudden. Voltaire, (who was so afraid of visits, that he confessed he had at all events taken physic, lest mine should prove tedious, and that he might pass for being ill,) instantly ran to his study. The stranger followed him saying: "Sir, sir, I am the son of a woman, for whom you wrote some verses."—"Oh! I can readily believe it, I have written many for many women."—"Good day to you, sir."—"Her name was Madame de Fontaine-Martel."—"Ah! so! sir. She was a very handsome woman. Your servant, sir,"—and he was on the point of shutting the door.—"Where, sir, have you acquired the elegant taste displayed in this saloon? Your house is beautiful. Did you build it?"—Voltaire then returned. Yes, sir; the plan is entirely my own. Mark this portico and that stair-case."—"The pleasure of seeing *Haller* has brought me to Switzerland."—Voltaire was going back to his cabinet.—"Sir, sir, it must have cost you a vast deal of money. What a beautiful garden!"—"As for my gardener," said Voltaire coming back again, "he is an absolute blockhead. I have done every thing myself."—"I do not doubt it. That *Haller* is a great man, sir."—Voltaire was walking again towards his study.—"How much time would it take to build a castle nearly as beautiful as this?" And Voltaire came back. In short they performed unawares the prettiest scene of a comedy, and the vivacity of the poet, his whims, his versatility afforded me many scenes still more comical. At times he was the man of letters, at others a nobleman of the court of Louis XIV. and at others the well bred gentleman." pp. 262--264.

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Art. VII. *A Connected History of the Life and Divine Mission of Jesus Christ*, as recorded in the Narratives of the Four Evangelists: with Notes, selected from the Short Hand Papers of the late Rev. Newcome Cappe. To which are added Reflections arising from the several subjects of each Section. By Catharine Cappe. 8vo. pp. 561. Price 12s. Longman and Co. 1809.

**M**RS. Cappe, the widow of the Unitarian minister whose name stands in this title, is well known as a lady of

considerable talents and acquirements, of amiable dispositions, and of enlarged benevolence. She here appears as a harmonist of the gospels; and though objections might be adduced to various articles of her arrangement, (which we believe she would not pertinaciously defend,) the work may answer as commodiously as most others of the kind, for the purposes which it professes—of connecting, when connection is useful or necessary, and of reciprocally illustrating the evangelical narratives.

The theological opinions of the Unitarian sect, are occasionally rendered prominent in the Notes and Reflections, but by no means so frequently as might have been expected, and never in a style of indecorous reproach against those, who are thankful that they “have not so learned Christ.” A passage from Mrs. C’s. preface, in reference to those points of important difference, well deserves attention.

‘I would beg leave further to remark, that if the ideas formed of the Christian dispensation, as here developed, are founded in truth, it will thence appear, that entire devotedness to the will of God, as exemplified in the conduct of our blessed Redeemer, (who “lived and died, and rose, and ascended, that he might be Lord both of the living and the dead,” and that we, “not being conformed to this world, might be transformed by the renewing of the mind into his image,”) is the very sum and substance of his religion; the sacred charter by which we hold both its present and future blessings. And would it not thence follow, which indeed appears to my mind a strong presumptive argument in favour of this conclusion, that as “Without holiness no man shall see the Lord,” so that with it, to whatever sect or party he may nominally belong, he may rest secure of the divine acceptance? I would add further, that were the justice and truth of this sentiment universally admitted, we should hear no more of those mutually keen reproaches for differences of opinion, on matters merely speculative, which envenom the pen of controversy, embitter the intercourse of society, keep Christians aloof from each other, and disgrace our common faith. Is it no argument in its favour, that the philosophical unbeliever might thence be induced to pause, perhaps to examine, and consequently to overcome his scepticism? that the ignorant blasphemer, driven from his strongest hold, would be compelled to withdraw his unhallowed triumphs? for whatever he might do in practice, he would not dare in the way of argument, to wage open war against a religion, whose sanctions were simply those of universal righteousness; against a kingdom which has for its sole object to put an end to all the wretchedness, sin, and misery, brought into the world by the prevalence of the selfish, the malignant, and the sensual passions; a kingdom which must finally subdue all other kingdoms, and which must necessarily endure, like its divine Author, from everlasting to everlasting.” pp. xi—xii.

Who can withhold cordial and warm approbation from the tenor and spirit of this impressive paragraph? And that any advocate of the orthodox faith should have used keen reproaches and envenomed pens against those whose prejudices, learned or vulgar, have rendered them hostile to the truth,—is matter of deep regret, and is unutterably injurious to the honours of the pure and holy doctrine of Christ. It is no palliation to refer to any instances of similar asperity or contempt, in the writings and sermons of the opposite party. The only return should be pity and forgiveness; especially as we regard their theological system as very inefficacious to the production of a real conformity to the meek and holy mind of Christ. But for those, who deem themselves believers in truths of sovereign efficacy to purify the passions, and sanctify our whole nature,—for them to transgress the rule of gentleness to all men, in meekness instructing those that oppose themselves, is a crime against their Master, and their cause, unsusceptible of any just defence.

Yet we cannot consent to regard the doctrines in controversy between the orthodox and their adversaries, as 'differences of opinion on matters merely speculative.' Were that the case, the calmness which we are solicitous to recommend, might be assumed without any virtuous motive: mere indifference might produce it. Our adherence to the positions of a really divine nature in the Messiah, of a perfect atonement for sin by the obedience and sufferings of his human nature, and of a divine influence in producing a holy heart and character,—is because we think that there is sufficient evidence in favour of those positions, and because we conceive that the objections of the Unitarians are capable of being rationally answered. The very nature of the topics shews that they are *not* 'merely speculative,' but that they are, in the strictest sense, *practical* principles, whose truth or falsehood is of the first importance to the vitality of holy obedience. With Mrs. Cappe's remarks on holiness, as the sum and substance of Christianity, we heartily accord: but we have the most serious fears, that such holiness is not the growth of Unitarian opinions. We usurp not the tribunal of the Deity;—to whom alone the motives, means, and influences of every kind which could modify the faith of individuals, are unerringly known. But our reason teaches us that our doctrines are, if true, infinitely momentous; and the feelings of charity towards those whom we apprehend to reject the light and truth of heaven, imperiously require of us to "contend earnestly for the faith once delivered to the saints."

The general cause of revealed religion is certainly under eminent obligations to a few among the Unitarian writers, for various and excellent labours in defence of its evidences, and for many historical and critical illustrations of its records. But when we have separated from their system all that belongs to our common Christianity, and examined the portion which remains as their proper and exclusive possession—that remainder appears to us a compound of strong prejudice, unfair, or at least mistaken statements of *our* sentiments, misapplied criticism, superficial reasoning, and hasty conclusions. Their radical error, we apprehend, is the non-admission of an *intrinsic* evil in sin. This must closely affect the moral feelings, as well as the decisions of the intellect; and is, therefore, an operative principle of great practical influence. It annihilates a just sense of the essential purity and eternal obligations of the divine law; it infinitely diminishes apprehensions of the penal consequences of sin: it presents few and weak motives to repentance, and seldom or never, we fear, has been the associate of that necessary qualification for the kingdom of heaven, which the scriptures call a broken heart and a contrite spirit: it supersedes all need of any intervention of the divine wisdom and power, for at once preserving the unstained honours of Jehovah's government, and securing the free pardon of transgressors: and, to be thoroughly consistent, it abolishes the reasonableness, the necessity, and the hope, of a divine influence to cure moral disorders of the soul, and form it to that "holiness without which no man shall see the Lord."

Whether the views at which we have thus glanced be just or not, it becomes our readers to examine for themselves—under a powerful and devotional sense of their accountability to the Author of revelation for the use they make of the light which he has bestowed. If our remarks are founded in truth, they will obviously suggest some discriminating and cautionary principles, by the help and guard of which the volume on our table may be read with no inconsiderable pleasure and benefit, for devout and practical, as well as for critical purposes.

The lady's part of the work is, in our esteem, incomparably the best. There is an ingenuity, a simplicity, a sweetness, and often an originality, in her *reflections*, which render them very engaging and interesting. She does not offensively obtrude the peculiarities of her creed, but seems to take more pleasure in dilating on the practical and affecting topics, which are so powerfully enforced by the lovely character and the eventful history of the Blessed Redeemer. Our

readers will not regret the perusal of a specimen:—and many other passages of equal value might be pointed out.

‘If it be inquired, where was the use of such a series of miracles? Let the present ameliorated state of society in all Christian countries, though but nominally such, be compared with that of the Greeks and Romans, during the most splendid periods of their history, and then give the answer. Are our temples now defiled by the worship of Deities, more flagitious than the worst of human characters? Are our theatres filled with gladiators?—our eyes glutted by the agonies of the wounded, and our ears appalled by the shrieks and groans of the dying? Are our domestic servants, wretched slaves, over whom their tyrannic masters have absolute power, and whom they may torture or destroy with perfect impunity? No. Thanks be unto God, who through the mission of our Lord Jesus Christ, and the kingdom which he afterwards exercised, has banished from the dark catalogue of human crimes, enormities like these! But it is not in the code of national laws, in the palaces of princes, or the annals or conduct of statesmen, that Christianity must seek for her noblest triumphs. She must seek them in the humble walks, the sequestered shades of private life. There will she find, that humble but sincere and unobtrusive virtue, which seeks not the praise of men; that secret devotedness of the soul to God, which no human eye can perceive; that ardent aspiration after increasing holiness; that unwearied solicitude to promote human happiness, independent of every selfish consideration, which can alone constitute true excellence, and is productive of a calm serenity of spirit, a peace of mind, which the world, and the things of the world, can neither give nor take away. Here she will discover myriads on myriads of happy human beings, of all sexes, ages, parties, and conditions, training up, under her divine instructions, for glory, honour and immortality. Say then, were the miracles of the apostolic age, which laid the foundation of all these unspeakable blessings, an unimportant gift? Were they not of sufficient magnitude in themselves, and of importance in their consequences, to be interwoven continually, as we find, in fact, they were interwoven, along with every other topic, into all the discourses of our blessed Redeemer? Were they unworthy of the extraordinary interposition, for a limited season, of infinite wisdom and perfect goodness?’ pp. 476—477.

‘As a matter of curious speculation, and as highly useful to throw some light on the human character; to demonstrate how liable it is to be misled by ambition and pride, and the inordinate love of power; it may be desirable to ascertain the real existence of such personages as an Alexander or a Cesar; to trace their direful progress through fields of desolation and carnage, to universal dominion; to observe them at length like the fiery meteor, which for a few moments had alarmed the astonished beholder, finish their appointed course, and then vanish for ever: but beyond this, what is the importance to us of this present day? what will be the importance to generations yet unborn, whether such mighty conquerors ever really had an existence? But is it of no moment to us, of none to our descendants, or rather, where is the human being who ever did, or whoever will exist, to whom it is not of the very first importance, to know assuredly, that a divine messenger, of the most transcendent and sublime virtue, after living a life of poverty and self-denial,

and submitting to a painful and cruel death, rose again from the dead? and this for the express purpose of demonstrating by his example, that death, although an awful revolution, is not the extinction of man?

When we look around, and see "that the grave is appointed for all the living;" when we observe generation after generation "appearing for a little time and then vanishing away;" do we feel no interest for others, no solicitude for ourselves, to learn the secrets of "the prison house?" If, when the watchman on the tower of Sion, discovered from afar the messenger bringing the much wished for news of deliverance from the Babylonish captivity, the holy prophet exclaims in pious rapture, "How beautiful on the mountains are the feet of the joyful messenger," (Isaiah lii. 9.) we surely may exult and triumph when we see the tomb of the Arimathean empty, see the chains of death burst asunder, and hear the joyful accents of the triumphant conqueror, "be not afraid;"—"go to my brethren and tell them that they shall see me again; and that behold I ascend unto my Father and to their Father, and to my God and to their God!" What a contrast! These men so justly celebrated, deluged the world with blood for their own gratification, that they might sit, for a few fleeting moments, on a gilded throne, raised on the ashes of slaughtered nations. The Son of God humbled himself to death, even the death of the cross, to wipe the tear of sorrow from the orphan and the widow; to exhibit an example of such perfect obedience to God, and of self-annihilation; to suggest such powerful motives to a life of sobriety, purity, and benevolence, that the whole human race, being eventually conformed unto his likeness, may at length be made partakers with him, of eternal blessedness and glory. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honour."—"Blessing, and glory, and power be unto our God that sitteth upon the throne, and unto the Lamb for ever and ever!" Amen—Hallelujah! p.532—554.

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Art. VIII. *A Letter to the President and Directors of the British Institution*; containing the outlines of a Plan for the National Encouragement of Historical Painting in the United Kingdom, by Martin Archer Shee, R. A. pp. 90. Price 2s. 6d. Miller, 1809.

MR. Shee, as might in some measure be expected from his professional pursuits, has formed a very lofty, and in our opinion, a very exaggerated idea of the national importance of the art of painting. He declaims with great animation against that unfortunate race of vulgar souls, who, 'without any real taste or sensibility, are not unwilling to be thought to possess those qualifications. They are disposed to admit the importance of the Arts, of which they have read a little, and perhaps heard a great deal; but impressed with certain commercial notions, they would regulate the powers of genius by the principles of trade, and cultivate the arts like a common manufacture.... It must be observed also, that the utility which is conceded to the arts by this class of reasoners, is restricted to the most obvious and vulgar bounds. They consider them only as operating on the manufactures and commerce of a country—contributing improvement to commerce, and polish to luxury—

as enabling us to excel our neighbours in the productions of our looms, and the taste of our furniture. The moral influence of the arts is entirely out of their contemplation. Their power over the minds and manners of mankind, makes no item in the gross estimate they have formed of their value. Their operation, as exciting to patriotism and alluring to virtue—as the stimulus and the reward of the sage and the hero—as promoting the true greatness and perpetuating the real glory of a people; all these considerations, which are the first and most important in an enlightened view of the fine arts, are never taken into the scale of vulgar computation, and are treated as the Utopian reveries of enthusiastic taste and fanciful refinement.’

And, in sober, phlegmatic seriousness, what are they else,—and to what other treatment are they intitled? Mr. Shee writes too well to be permitted to dec aim in this strange and unsatisfactory manner. He must himself be sensible that all these fine phrases would assume a very different appearance, if he were under the necessity of taming them down to mere simple specific statements. Nothing is more easy than to rail and to praise in this loose and declamatory style, without offering one *tangible* argument, or making one steady point. It is a cheap and ready way of urging a favourite topic; but it is certainly unworthy of a man of Mr. Shee's talent; and we hope he will be judicious enough to avoid it for the future.

The main object of this pamphlet is to recommend, for the encouragement of British Art, the following scale of triennial prizes; which, at the hazard of incurring Mr. Shee's vehement indignation, as ‘vulgar’ and ‘commercial’ spirits, we must condemn as extravagant; and are persuaded that were Government to adopt the plan, its only effect would be, that the world would find itself ten times more pestered with hungry mediocrity, than it is even now—and that the public money would be lavished upon a set of worthless daubers. Mr. S. proposes to divide the candidates into three classes, according to the size and subjects of their productions; and he apportions the value of the prizes as follows.

<i>First Class.</i>		<i>Second Class.</i>		<i>Third Class.</i>	
1st. prize	£3000 !	1st. prize	£1500	1st. prize	£750
2nd. prize	2000 !	2nd. prize	1000	2nd. prize	500
3rd. prize	1000 !	3rd. prize	750	3rd. prize	300

Besides this he would give as a remuneration to the three best of the unsuccessful candidates—in the first class 500l. each; to the same number in the second class 300l. each; and to an equal number in the third class 150l. each!

On this plan, 13650*l.* will be triennially shared, in different proportions, between 18 individuals. In the course of 30 years, the sums distributed would amount to 136500*l.* and the number of rewarded artists to 180. Can Mr. Shee refer us to any similar period in the history of the arts, in which an equal number of men of ability has appeared, among whom so large a sum might have been worthily divided for a single picture each! If there ever have existed any such period, it can only have been when Raffaele and Michael Angelo were contemporaries. To such men the enthusiasm of admiration might have awarded a princely recompence; but a more sober calculation would have adjusted the claims of their followers by a narrower scale. We especially object to that part of Mr. Shee's plan which assigns large sums to *unsuccessful* candidates: this is preposterous; and its evident tendency would be to call forth the exertions of imbecility—to increase the insolence of mediocrity—but to damp the ardour, to destroy the *insulation* of genius.

The tendency of these remarks, we trust, will not be thought injurious to the arts—of which we persuade ourselves we are the real friends. We merely wish to see them keep their proper station. They are the fair objects of individual and corporate encouragement; though we must still think, with deference to Mr. Shee, they have no just pretensions to 'national' importance.

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Art. IX. *Lectures on the Elements of Algebra*. By the Rev. B. Bridge, A M. Fellow of St. Peter's College, Cambridge, and Professor of Mathematics in the East-India College. Royal 8vo. pp. xii, 231. Price 12*s.* boards. Cadell and Davies. 1810.

WE congratulate ourselves and the public on having so soon to notice another mathematical publication from the hands of Mr. Bridge. The work, it is true, is purely elementary, and comprehends 'no more than what is commonly called the *first* part of algebra;' but its author is a man who thinks for himself, and writes in his own manner;—a manner, which, on the whole, we highly approve. His treatise, and especially the introductory lecture, is so drawn up as to render it peculiarly suitable to those who learn algebra without the assistance of a master. Our principal cause of regret is, that a writer so capable of conveying instruction with elegance and perspicuity, should scarcely have advanced beyond the threshold of his subject; and thus compelled the reader to turn to other treatises for information on the more curious and abstruse parts of the science.

The first two lectures describe the fundamental operations and rules; the third relates to fractions; the fourth to involution, evolution, and the binomial theorem; the fifth to simple equations; the sixth and seventh to quadratic equations; the eighth, ninth, and tenth to ratios, proportion, and variable quantities; the eleventh and twelfth to arithmetical and geometrical progression; the thirteenth to surd quantities; and the fourteenth to logarithms. When we say that most of these topics are discussed with Mr. Bridge's usual clearness and comprehensiveness, we say all that is necessary on the present occasion. A captious critic, indeed, might find some fault with the tenth lecture: but we would rather devote the little remaining room we can spare for this article, to the insertion of a very useful theorem and a few interesting questions on the subject of population, varying under given circumstances of birth and mortality.

**THEOREM.** Let  $(P)$  represent the population of a country at any given period:  $\left(\frac{1}{m}\right)$  the fractional part of the population which die in a year (or ratio of mortality);  $\left(\frac{1}{b}\right)$  the proportion of births in a year; then, if  $(A)$  represents the state of the population at the end of  $(n)$  years

$$\log. A = \log. P + n \times \log. 1 + \frac{m-b}{mb}$$

The rate of increase of population in one year  $= \frac{1}{b} - \frac{1}{m} = \frac{m-b}{mb}$ ;

$\therefore 1 : 1 + \frac{m-b}{mb} :: P : P \times 1 + \frac{m-b}{mb} =$  state of population at the end of the first year.

But it is increased every year in the same proportion;

$\therefore 1 : 1 + \frac{m-b}{mb} :: P \times 1 + \frac{m-b}{mb} : P \times 1 + \frac{m-b}{mb} \Big)^2 =$  state of the population at the end of the second year.

In the same manner we may prove, that the state of the population at the end of  $(n)$  years will be  $P \times 1 + \frac{m-b}{mb} \Big)^n$ .

Hence  $A = P \times 1 + \frac{m-b}{mb} \Big)^n$ ;

and  $\log. A = \log. P + n \times \log. 1 + \frac{m-b}{mb}$ .

From which we deduce,

$$\text{Log. } P = \text{log. } A - n \times \text{log. } 1 + \frac{m-b}{mb}.$$

$$n = \frac{\text{log. } A - \text{log. } P}{\text{log. } 1 + \frac{m-b}{mb}},$$

$$\text{log. } 1 + \frac{m-b}{mb} = \frac{\text{log. } A - \text{log. } P}{n}.$$

Of the quantities  $A, P, m, b, n$ , any four being given, the fifth may therefore be found.

EXAMPLE 1. Suppose the population of Great Britain, in the year 1800, to have been 10 millions; that  $\frac{1}{40}$ th part die annually; that the births are to the deaths as 40 : 30; and that no emigration takes place during the present century; What will be the state of its population in the year 1900?

Here $P = 10000000$ ,	}	Now $\text{log. } A = \text{log. } P + \text{log. } 1 + \frac{m-b}{mb}$
$n = 100$ ,		
$m = 40$ ,		
$b = 30$ ,		
$m-b = 121$		
$\therefore 1 + \frac{m-b}{mb} = \frac{121}{120}$		$= \text{log. } 10000000 + 100 \times \text{log. } \frac{121}{120}$ $= 7.3604200$ $= \text{log. } 22930000$ Hence $A = 22930000$

EXAMPLE 2. Suppose the population of France, in the year 1792, to have been 27000000; the ratio of mortality during the 18th century to have been  $\frac{1}{30}$ th, and the number of births  $\frac{1}{25}$ ; What was the state of its population in the year 1700?

Here $A = 27000000$ ,	}	Log. $P = \text{log. } A - n \times \text{log. } 1 + \frac{m-b}{mb}$
$n = 92$ ,		
$m = 30$ ,		
$b = 26$ ;		
$m-b = 196$		
$\therefore 1 + \frac{m-b}{mb} = \frac{196}{195}$		$= \text{log. } 27000000 - 92 \times \text{log. } \frac{196}{195}$ $= 7.2269858$ $= \text{log. } 16864396$ , nearly. $\therefore P = 16864396$ .

EXAMPLE 3. Suppose the population of North America to have been 5 millions, in the year 1800; in how many years will it amount to 16 millions; taking the ratio of mortality at  $\frac{1}{45}$ th, and the annual proportion of births at  $\frac{1}{24}$ th?

Here $A = 16000000$ ,	}	$n = \frac{\text{log. } A - \text{log. } P}{\text{log. } 1 + \frac{m-b}{mb}}$ $= \frac{\text{log. } 16000000 - \text{log. } 5000000}{\text{log. } \frac{367}{360}}$ $= \frac{.5051500}{.0083636} = 60.3 \text{ years}$
$P = 5000000$ ,		
$m = 45$ ,		
$b = 24$ ;		
$m-b = 367$		
$\therefore 1 + \frac{m-b}{mb} = \frac{367}{360}$		

**EXAMPLE 4.** The population of a province, in the year 1760, was estimated at 500000 persons; in the year 1800, it amounted to 720000; from the bills of mortality it appeared, that, upon an average,  $\frac{1}{50}$ th part of the population had *died* annually; no register had been kept of the *births*; What was the annual proportion of *them* during this period?

Here  $A = 720000$ ,  
 $P = 500000$ .  
 $m = 50$ ,  
 $n = 40$ ,

$$\left. \begin{array}{l} \text{Log. } 1 + \frac{m-b}{mb} = \frac{\log. A - \log. P}{n} \\ \text{or, log. } 1 + \frac{50-b}{50b} = \frac{\log. 720000 - \log. 500000}{40} \end{array} \right\}$$

$$= .0039590 = \log. 1.009.$$

Hence  $1 + \frac{50-b}{50b} = 1.009 = 1 + \frac{9}{1000}$ ,

and  $\frac{50-b}{50b} = \frac{9}{1000}$ ;

$\therefore 50000 - 1000b = 450b$ ,

or  $b = \frac{50000}{1450} = 34.4$ .

The annual proportion of *births*, therefore, was about  $\frac{1}{34}$ th.

But in any country, under *given* circumstances of births and mortality, the fraction  $\frac{m-b}{mb}$  is always a *given* quantity; Let it be represented by  $\frac{1}{p}$ ; then the relation between the four quantities  $A$ ,  $P$ ,  $p$ ,  $n$ , is

expressed by  $A = P \times 1 + \frac{1}{p}^n$ . If  $A = mP$ , we have  
 $mP = P + 1 \times \frac{1}{p}^n$ , or  $m = 1 + \frac{1}{p}^n$ ; and, taking the *loga-*  
*rithm*,  $\log. m = n \times \log. 1 + \frac{1}{p}$ ;  $\therefore n = \frac{\log. m}{\log. 1 + \frac{1}{p}}$ , and  $\log. 1 + \frac{1}{p}$

$= \frac{\log. m}{\log. 1 + \frac{1}{p}}$ . From which we deduce the *six* following formulæ.

1.  $\log. A = \log. P + n \times \log. 1 + \frac{1}{p}$ .

2.  $\log. P = \log. A - n \times \log. 1 + \frac{1}{p}$ .

3.  $n = \frac{\log. A - \log. P}{\log. 1 + \frac{1}{p}}$ .

4.  $\log. 1 + \frac{1}{p} = \frac{\log. A - \log. P}{n}$ .

$$5. \quad n = \frac{\log. m}{\log. 1 + \frac{1}{p}}, \text{ for finding the period in}$$

which the population would be increased  $m$  times.

$$6. \quad \log. 1 + \frac{1}{p} = \frac{\log. m}{n}, \text{ for finding the rate } \left(\frac{1}{p}\right) \text{ at}$$

which the population would be increased  $m$  times in  $n$  years. pp. 225—229.

Will Mr Bridge excuse us for remarking, that we should have liked these Lectures on Algebra still better if they had been printed in common octavo, with a smaller type, and sold at six shillings?

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Art. X. *Lectures on Scripture Prophecy.* By William Bengo Collyer, D. D. 8vo. pp. 508. Price 12s. Williams and Smith, Conder, &c. 1809.

MUCH is conceded, both by general readers and critics, to an author's right of choosing, among the general modes in which a subject may be made to go into the substantial form of a book, the one most suited to his taste, his acquirements, or any particular purpose he may have immediately in view. Scripture Prophecy opens a field for many kinds of intellectual labour. The strongest understanding would find no small portion of life sufficient for investigating the nature and circumstances of the prophetic gift or spirit itself, contemplated distinctly, as it may be in a considerable degree, from the several prophecies that have evinced its existence;—for fixing the tests of a true and a falsely pretended prophetic spirit;—for ascertaining, or rather inquiring into, the different modes in which the human mind has been made to receive the prophetic illumination;—for examining or conjecturing in what degree, or whether in any degree, the prophet was permitted a more specific comprehension than his auditors, of the oracles which he uttered, and what would be likely to become the habitual state of his mind under the influence of the repeated visitation;—and for shewing, in a concentrated brilliant point, the force of the evidence which true prophecy bears to the religion to which it belongs. Another large and really formidable division of the labours comprehensible within the wide scope of the subject, would be to take in an orderly series all the prophecies which are generally regarded, or which there is any apparently probable reason to regard, as having been fulfilled, and then to shew, after a wide and yet accurate research, how much there really is in history that bears a marked correspondence to each prediction. Another employment, of stronger interest, though

less utility, involving equal severity of labour, and requiring a much superior kind of talent, would be to make a rational estimate of whatever seems most like correspondence between prophecy and the state of the present times; and then to examine whether the train of prophetic figures, extending evidently to some future age, can admit, even in part, of any thing like a probable interpretation from such a series of events, as it might seem reasonable to calculate on as the consequence of the present state of things.—The subject gives ample room and licence for still another course of intellectual exercise, adapted to minds of less compass, less acquirement, and less fortitude for enduring what the wise man so long since pronounced to be ‘weariness of the flesh;’ and whose object, in the employment, may be of a less deep and permanent nature: and this would be to select the most memorable of the prophecies, of which the accomplishment is the least controvertible, and is long since substantially past,—to adduce and illustrate, in a general way, the most obvious of the facts constituting and verifying that accomplishment,—and to make the prophecy, and its fulfilment, thus briefly and perhaps sometimes loosely exhibited in conjunction, a set of topics or texts for a diversity of religious reflections, some of them strictly related and applicable to the subject which is taken for their ground work, and some of them but remotely or casually suggested by it. This mode of discoursing on scripture prophecy, though compared with the others, a slight and easy undertaking, may yet be made to convey, under the form of entertainment rather than disquisition, a great many useful and sometimes striking instructions. When, however, this mode is adopted, as in the present volume, we feel, of necessity some defect of propriety in the frequent repetition of the terms ‘discussion,’ ‘argument,’ and words of the same class; such terms being appropriate to a kind of mental process not so much called for in a work composed on the plan we have described, and plainly not practicable to any great extent in a work made up in so much haste, by a youthful author, and amidst a variety of avocations. We are not exactly informed what portion of his life Bishop Newton, in the full maturity of his mind, and with a large previous share of real learning expended on his book on the Prophecies; but we dare assume it as probable, that any given measure of composition cost him thrice the time that the same measure has cost Dr. Collyer. In saying this, there can be no danger of our offending Dr. Collyer, as his good sense is perfectly aware that large volumes of ‘discussion,’ in any strict sense of such a term, are not producible with such rapidity, except by minds of most eminent and rare ability,—nor indeed always by them; as witness Mr

Fox, and many other distinguished names. We are not in the smallest degree imputing to Dr. C. the vanity of deeming himself to have really produced, in so short a time, a work containing a great deal of argumentative investigation; only we think it right to hint at the inadvertency of too often using terms which would seem to imply such a quality in his composition.

It is unquestionably on his uncommon talent for illustration, by means of ideal painting, that he will wish chiefly to rest his reputation. We came to the present work prepared to receive a great deal of entertainment from this prominent characteristic of his writings. We were resolved to practise the utmost courtesy if we should find, as we could not be surprised to find, that in the same manner as magicians used to be constantly tempted to employ the enchanted wand, even on occasions where an ordinary implement would have answered the purpose, the orator had recourse rather too often to the favourite expedient, the efficacy of which had been so well proved;—if we should find metaphors, personifications, and highly coloured scenes here and there somewhat unseasonably, as we might think, interrupting and suspending the succession of thoughts simply instructive. It was an exercise of this benevolent feeling that repressed any sentiment of dissatisfaction which might arise at seeing the Introductory Lecture open with a magnificent and most elaborate metaphor, in contravention of the precepts and example of the greatest teachers and practitioners of eloquence, who have concurrently sanctioned it as a rule, that an explanatory introduction should begin with simplicity of thought and plainness of language. But in the most courteous temper of criticism there is no excusing such a commencement of an introduction as the following, without first making great allowances for juvenility.

In entering the temple of revelation, one of the first objects which has attracted the attention of all ages, and which constitutes a grand support, is the pillar of prophecy. Like the celebrated obelisks of Egypt, it is covered with hieroglyphics, which the wisdom of man, and the skill of science, in their combined efforts, attempted in vain to decipher. There is one interpreter whose elucidations never fail to render the inscription intelligible. It is Time. His hand retraces all the figures before the eyes of succeeding generations; his interpretation is recorded by the pen of faithful, impartial history: and by comparing the commentary with the original, we are able to comprehend both the one and the other. This pillar is adamant, and resists the impressions of age. The inscriptions were written by hands which have long since mouldered to dust; and by persons who did not themselves always understand what they wrote, nor were able to explain the characters which they formed; but the substance of them was dictated by God himself, and the column is his own workmanship. There have been many fruitless

efforts made to shake this monument of infinite wisdom, and to erase these lines of unsearchable knowledge: but the pillar remains unmoved, the lines unimpaired, and the whole uninjured either by malice or by years. The parts of this singular elevation which stand nearer the roof of the temple, are covered with an impenetrable cloud. The whole pillar was once equally involved; but time, who has rolled away the mist from its base, shall at the destined period unveil the remaining part of it; and while we shall be able to read the writing, he shall announce, with unerring perspicuity, the interpretation.'

Standing in an improper situation is not perhaps the only fault of this paragraph;—though it is highly laboured, carries certain marks of its author's approbation, and is indeed a fair specimen of the rhetorical part of his composition. As it is always desirable that, when an author founds his principal distinction on one particular mode of excellence, that excellence should be brought as near as possible to perfection, we may venture to hope that two or three very slight remarks, in the way of exception, on the figure placed thus prominently forward in the front of Dr. C.'s work, may contribute to induce him to study carefully the established laws of figurative composition.

It may be worth while to notice, in the first place, the faulty verbal construction of the first sentence,—'objects which has:—the antecedent to the relative 'which,' clearly is—'objects'—and requires the verb to be in the same number.—'In entering the temple of revelation:—*What enters?* It would sound rather strangely to say that 'all ages' enter it; but unless this be the meaning, the first part of the sentence stands perfectly unconnected with the rest.—Prophecy constitutes so large a part of the very substance of revelation, that it cannot, in just proportion of figure, be reduced to the dimensions and office of a 'pillar.' But allow prophecy to be put in this form and office—and then we must observe that the figure has a fatal defect, inasmuch as that which is the *essence* of prophecy is represented by merely a *circumstance* of the column; it cannot be by its 'hieroglyphics' that the pillar supports the edifice; the figurative temple would stand unshaken though the hieroglyphics were effaced.—Is the 'skill of science' something *else* than the 'wisdom of man?'—We question, but with submission, the propriety of the word 'decypher', as applied to hieroglyphics, for the same reason that we should not speak of *spelling* hieroglyphics: the verb expresses a specific operation, which is perfectly inapplicable to the specific nature of the object.—'One interpreter—Time.' It causes a confusion of ideas to personify so as to confine to one exclusive place and agency, a thing that we must unavoidably think of as existing and operating

every where else at the same time. We think a correct personification should, while it continues before the mind, appear a competent organ of all those functions, the constant exercise of which we attribute to the thing personified. But we cannot dismiss our idea of time in the abstract, with its infinity of operations, while looking at a figure named Time, standing perpetually by a pillar in a temple, 'to retrace his figures to all succeeding generations.'—'His interpretation is recorded by history;' which seems to be saying, that history has been written precisely as explanation of prophecy, and that it is *of itself*, such an explanation, whereas history has no *necessary* reference to prophecy, being a record made, for the greater part, by men who never heard or never thought about the prophecies. Not history itself is the interpretation, but the result of the comparison made by the understanding between prophecy and history.—How can it be said that by means of this comparison we are 'able to comprehend both the one and the other?' We do not need it in order to understand history.—What is the difference intended between 'not understanding what they wrote,' and not being able to explain the characters which they formed?'—How is it meant that the 'column is God's own workmanship,' as a fact distinct from that of its inscriptions being 'dictated by him'?—If the word 'elevation' is adopted as a technical term, it is used without a knowledge of its meaning; if as a common one, its being used to signify a pillar is an unwarrantable licence.—Towards the end, the whole figure is again thrown into complete confusion by a 'cloud,' a 'mist,' which, it now appears was the cause, or a cause, of that unintelligibleness which we were at first taught to attribute to its being in hieroglyphics, and Time has now an inexplicable duplicity of operation in the discharge of his office.—Finally, what is meant by our being 'able to read the writing,' as a thing distinct from his interpreting it to us.

We are not conscious of the smallest defect of fairness in making these remarks. It seemed necessary to examine thus particularly some one portion of the eloquent part of our author's writing, in order to warrant ourselves to assert that a very great degree of improvement is indispensable. Though we could perfectly have trusted to Dr. Collyer's own candour, in making this general assertion, unsupported by any such examination, we could not be unaware that he, like every other author, may have injudicious friends, prompt to impute malice or want of sense to the much better friends who would exhort him to merit more discerning applause; and there is no silencing such persons but by a pointed proof of the existence of the alleged faults. The specimen placed so con-

spicuously at the head of the work, might well be supposed to have been regarded by the author as one of the best qualified in the volume to challenge and defy criticism; and we must be spared the unkindly task of shewing, that in most of his fine passages similar marks of immature judgement and hasty execution are apparent. We have no fear that he or any other man of taste will maintain, that such incongruity of ideas is but a trifling fault, and is to be found in an equal degree, in analogous passages of our fine writers: on the contrary, he will perfectly agree with us, that not only a frequent occurrence of such a fault, but a very few instances of this degree of it, would amount to a forfeiture of any man's claim to that title.

Our space does not allow any formal examination of the several Lectures, or of any one of them.—Their subjects are—the nature and kinds of Prophecy—Scripture Prophecy distinguished from heathen oracles—the Prophecy relating to the Arabs—the Prophecies of dying Jacob—the Character and Prophecies of Balaam—the Prophecies of Moses respecting the former and the present state of the Jews—Prophecies respecting Babylon, Tyre, and the former and present state of Egypt—Prophecies respecting the Messiah—the Prophecies of Jesus Christ respecting the destruction of Jerusalem—Prophecies unfulfilled.

It is obvious that many of these subjects are extremely well chosen, as affording scope for a vast diversity of reflection as relating to events of infinite importance to mankind, and as attended with little difficulty of proving the correspondence of the events to the predictions. The author, has however very properly, felt it his duty not to be negligent in illustrating the proofs; and has shewn a laudable industry in perusing some of the works on ancient history, and in consulting biblical critics, to whom he is not and needs not be ashamed of acknowledging obligations, which it would be a shame for any biblical student to affect to avoid incurring. As to the peculiar nature of his work, however, he is rather too anxious to have the reader apprized, that the general conception of it is considerably original, and that he has an exclusive property here and there, in the illustrations. Sometimes too he takes we think, a little too much merit on the score of establishing positions which would hardly have been disputed, and makes a kind of shew of placing himself under a formal and serious responsibility, when the reader cannot perceive any hazard that he incurs. As for instance, having defined Prophecy to be 'the fortelling of future events,' he actually proceeds to say, 'it is our intention to abide by all the consequences deducible from the definition we have given, in the future

discussion of this important subject.' (p. 11.) There is an abundance of instructive, with a mixture of pleasing and even sometimes beautiful sentiments throughout the work, which, we repeat, is to be considered as having been intended as an assembling ground for such a miscellany, rather than as a set of dissertations on the prophecies. While perceiving and applauding the several points of excellence in the performance, we must say we like our author most, when he is enforcing, in a plain and serious style, some of the most obvious but solemn admonitions of religion; and least, when he is ambitious to be argumentative, or splendid, or pathetic. In reasoning, we are compelled to acknowledge that he is apt to be rather loose and inconclusive, though indeed generally in the right, in virtue of not having been the first reasoner in the order of time, that had handled the subjects. Many additional years, and much forced exercise, will be requisite to give the hard cold logical clench, to the gentle hand of our orator. Of the character of the *splendid* parts we have attempted a slight illustration, by means of a specimen already. We earnestly wish our sensibility would give itself freely forth to the scenes in the *pathetic* style. But we are unable to banish a certain perception of something very artificial in the management of those scenes. For one thing, occasions are sometimes evidently sought and contrived for presenting them; as in the instance of the amplified picture of the sufferings of the negro slave, in the third lecture. And these parts come in as pieces intentionally set, and wrought to be affecting, with a most studious accumulation of circumstances and touches. This is so unlike the workings of that genuine sensibility which has sometimes made eloquence irresistible! That sensibility emanates involuntarily, imparting a temporary softness, or fervour to the train of sentiments; the thinking faculty being for a while actuated by the passions, constrained to utter its thoughts in the form of emotions, but insensibly recovering itself again into the clear intellectual state. The eloquence that expects to captivate the passions, at least the passions of those who have learnt to use their understandings, must beware of all artifice, prettiness, and little sentimental conceits. This indeed is a principle so plain, and a maxim so trite, that our author could not have written such passages as the following in ignorance of it.

' Ah, let it not be said, he [the African] has no feeling—Look upon his countenance, is it not furrowed by tears springing from a sense of sorrow and of injury? His heart once beat with parental transport. The hut was precious to him which sheltered his children. He wept with his family when they wept, and rejoiced when they re-

joiced. What is there in the continent scorched by the sun's vertical rays that should so essentially alter Man? Pierce that arm—you will find blood circulating through its veins and arteries, like your own. His limbs are as pliant, and his heart as warm.' p. 89.

'Recognise in the dying patriarch [Jacob] your own feelings, and learn that he is "flesh of your flesh." See how strongly nature lives with him! He has done with the things of time. They attract, they torment him no more. His earthly career hastens to a close. He is breathing the last sigh. One thought, and only one, is stolen from heaven, and it hovers over the dust of his departed family. Lay the map of the world before him, he regards not its empires—his eye glides over them in search of another object, it fixes upon a little obscure field, and there he buries his remaining earthly wishes. Remove that spot, and the whole globe is nothing to him; it excites no interest, it retains no further tie upon him. There his last reflections linger, till they are called to the skies.' p. 158.

But we think it is something rather more than an offence against the laws of good writing, when an oration, as in the following passage, can be pretty, affected, and fanciful, on such a subject as the death of Christ.

'When it is added "his [Judah's] eyes shall be red with wine, and his teeth white with milk," while the plenty and prosperity of Judah may be intended, it is not altogether inapplicable to Jesus. Suffering (more than once typified by wine) will make the eyes red, as well as the juice of the grape; and what agonies more likely to suffuse the languid orbs with that sanguinary hue, than the death of the cross? May not the whiteness of the teeth be an emblem of purity—the purity of the victim? I lay not particular stress upon this interpretation; nor shall I be greatly moved if it be pronounced fanciful; I would rather indulge in fancies which lead me to the Saviour, than in those which allure from him. I had rather meet him in imagination in every word of this prediction, than miss him as some have done altogether, who have not been able to find the Messiah in the whole passage. I had rather turn out of my way to introduce him, than avoid him when he crosses my path. If I forget thee, O Jesus, let my tongue cleave to the roof of my mouth! let these lips be sealed in the silence of the grave, rather than refuse the theme of thy sufferings and thy dignity. Thou who art Judah's offspring, and David's Lord, the life, the light, the energy of these scriptures, let me die rather than deny thee! p. 144.

Equity would seem to require, that room should be afforded for some extracts of a quality which we more approve, taken from the parts where our author appears to aim exclusively at plain usefulness, dismissing for a while, a very short while, the ambition of fine writing. But such extracts would make no striking figure; and the author would by no means agree with us in thinking them specimens of the best parts of the work; for they would be

such passages as exhibit least of the peculiar characteristics which distinguish him as a writer.

We would exhort Dr. C. to take much greater pains with the construction of his sentences, which is too often loose and incorrect. On examining a number of them in succession, he will also find that their juncture is extremely imperfect, not only in what is required for a close connexion of thought, but in the mere grammatical management of connecting particles and phrases. These imperfect joinings cannot be concealed, and ought not if they could, by the thickest coating of rhetorical colour and varnish. We cannot need to repeat so trite a maxim, as that a most careful attention to correctness not only ought to precede all attempts at oratorical splendour, but is prerequisite to elegance, in the least ambitious sense of that term.

May we venture to caution Dr. C. against every thing that might be liable to be misconstrued into vanity and ostentation. This imputation, we are afraid, will be too likely to fix on a certain ceremonious self-reference with which he is apt to enter on any part of his subject; an air as if something very unusually important depended on 'our discussion,' or as if the principle, perhaps often a familiar and commonly admitted one, had little chance of bearing any authority in the world till it has 'our' sanction. In the last lecture, the conclusion of the course is spoken of in the kind of language in which we are used to mention very great and even awful events. We may also hint that *scholars* are not found uniformly designating the *edition* of every ordinary classic, from whom they happen to cite a passage; and that the large dead masses of Josephus's Greek might, without the smallest injury to the literary graces of the book, be supplanted by just so much of Whiston's translation.

To conclude, we hope this work will be useful to those readers who would not study more laborious works on the same subject—and at the same time, we are bound in duty to exhort Dr. C. to put himself under a long course of hard study before he writes another.

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XI. *The Genius of the Thames*; a Lyrical poem, in two parts. By Thomas Love Peacock, 8vo. pp. 150. Price 7s. bds. Hookham, 1809.

THE notion of writing five score pages of verses, even though those verses should be 'lyrical', on the *Genius of the Thames*, struck us, on the very first glance, as somewhat remarkable; and produced indeed, an extreme anxiety to become familiar with a personage who had given occasion to such an exuberant quantity of composition in the shape of poetry. Accordingly we proceeded to cut

open the pages of this elegant volume with some precipitation. Much to our disappointment, however, after a good deal of painful research, we are still at a loss to ascertain the precise character and functions of the visionary gentleman in question. We learn, it is true, that he is 'crowned with sedges,' that 'tall reeds play around his temples,' that his hair is 'gemmed with liquid crystal,' and that he is to be seen in 'solemn guise by a willowy islet.' But for what imaginable purpose he is to be so seen, we are positively unable to conjecture. Ushered in with such magnificent preparation, he neither speaks one word nor performs a single action; but is unmercifully kept gasping out of his proper element, till the poet thinks proper to finish:—just as if a poor ghost should be conjured up in the first scene of a tragedy, by some harsh playwright in want of a chorus, for the sole and simple object of listening, during five long acts, to what the worthy *cothurni* have to utter in their own behalf.

In strict propriety, there can be no doubt that Mr. Peacock ought to have entitled his production 'The Thames,' for it is the river, not the genius, he has intended to celebrate. Even this designation, however, is if any thing too circumscribed; and we have, much oftener than once, been tempted to join in a very appropriate question, put somewhere by the poet to himself:

' But whither roams the devious song,  
While Thames unheeded flows along ?'

There is, indeed, in this performance little plan and less order. The first part, especially, is so loosely connected, as almost to bid defiance to the efforts of the analyst. There is something about the Thames, and something about most of the rivers in the known world: but the main part of the piece seems, most unaccountably, to be dedicated to the service of the Druids. The second division is a little more intelligible; the poet's ostensible object being to trace the course of the river from 'Trewsbury mead' to the 'wide expanding Nore.'

If Mr. Peacock's design in writing his lyrics, was simply to produce a series of mellifluous stanzas, we think he has succeeded admirably. There is scarcely one 'low word' in the whole performance; and most of his verses possess flow and cadence that fill the ear very agreeably. But with regard to meaning he has been less liberal; and in many instances, we must be allowed to say, there is rather too broad a contrast, between the amplitude of the decoration

and the nothingness of the sentiment. Of this kind of writing one or two specimens will be quite enough.

‘ Ye phantoms of enraptured thought,  
By wild-inspiring fancy taught,  
That oft the care-worn mind employ  
In paths of visionary joy !  
Oh ! bring again your genial aid,  
In all your former charms arrayed ;  
As when you came with life and love  
The day dreams of my youth to bless,  
And led my sportive steps to rove  
Through fairy worlds of happiness.’ p. 8.

How the phantom of a thought is to employ care-worn minds in paths, or to bless day dreams, or to bring genial aid, or to lead steps through fairy worlds, we cannot profess to comprehend.

Misplaced elevation and injudicious ornament, it will be easily inferred, are the prevailing faults of the whole poem. Like a certain gay bird Mr. Peacock never moves without strutting ; and the excessive disproportion, which so often exists between the thought and language, produces a disturbance not very unlike what we feel, when the mock majesty of that gay bird is contrasted with his discordant scream.

Having noticed thus freely the faults of this performance, it is with much greater pleasure we remark, that it possesses, notwithstanding, considerable merit : and we are the more induced to augur favourably of the writer's powers, from observing that he is usually most successful where there is really most occasion for effort. The best part of the poem, we think, however objectionable it may be with regard to connection, is the ‘episode of the Druid.’—Soon after the destruction of the druidical order by the Romans, a youth of that nation is supposed to have lost himself in the depths of a forest, which forest is *supposed* also to be growing on the banks of the Thames. He is suddenly startled by a blaze of light :—

‘ And feelings, wild and undefined,  
Rushed on the Roman warrior's mind ;  
But deeper wonder filled his soul,  
When on the dead still air around,  
Like symphony from magic ground,  
Mysterious music stole : —  
The strains were sad : their changeful swell,  
And plaintive cadence, seemed to tell  
Of blighted joys, of hopes o'erthrown  
Of mental peace for ever flown,

Of dearest friends, by death laid low,  
 And tears, and unavailing woe.  
 Yet something of a sterner thrill  
 With those sad strains consorted ill,  
 As if revenge had dared intrude  
 On hopeless sorrow's darkest mood.' pp. 41, 42.

Proceeding onward the youth recognizes a Druid, and a furious contest takes place between them, in which, however, the Roman becomes at length victorious, and immolates his assailant at the altar where he was ministering.

' More ghastly pale his features dire  
 Gleamed in that blue funereal fire ;  
 The death mists from his brow distilled :  
 But still his eyes strange lustre filled,  
 That seemed to pierce the secret springs  
 Of unimaginable things.  
 No longer with malignant glare,  
 Revenge unsated glistened there,  
 And deadly rage, and stern despair :—  
 All trace of evil passions fled  
 He seemed to commune with the dead.' p. 44.

These extracts, it appears to us, are sufficient to prove that Mr. Peacock can write, if he pleases, in Mr. Scott's best manner. We have, indeed, been long persuaded that such an accomplishment is of much easier attainment than many would suppose. There are several passages in this poem but little inferior in merit to those we have already quoted : but the signs of imitation are throughout rather too evident ; and on many occasions the original is by no means improved in the copy.

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Art. XII. *The Blessedness of the Christian in Death* : two Sermons occasioned by the death of the Rev. Richard Cecil, M. A. late Rector of Bisley, and Vicar of Chobham, Surrey ; and Minister of St. John's Chapel, Bedford Row, London. Preached at the above Chapel ; the First, on Sunday, August 26, the Second, on Sunday, September 2, 1810 : by Daniel Wilson, M. A. Minister of St. John's Chapel, and Vice-Principal of St. Edmund Hall, Oxford. 8vo. pp. 78. price 2s. 6d. Seeley, Hatchard. 1810.

**I**N these Sermons we have a very able, useful, and interesting piece of biography ; of which, however, we must give only a brief account, the promised publication of Mr. Cecil's Life and Works will ere long come under our notice.

The text is Rev. xiv. 13. ' And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them : ' which is judiciously discussed in three accurate dis-

sions; 'the solemnity with which the blessing is announced, the persons to whom it belongs, and the particulars of which it consists.' The character of Mr. Cecil is then illustrated, first, as a *Man*,—then as a *Christian*, remarkable for faith, humility, candour, self-command, abstraction from the world, domestic virtues, and patience under peculiar afflictions—and, lastly, as a *Minister*, alike exemplary in the discharge of his public and private duties. The second Sermon gives a particular account of Mr. Cecil's last illness, and deduces several important lessons from a survey of his life and character.

The following, is one of the many striking passages which occur in this publication.

'As a man, his talents were of no ordinary cast. The leading feature of his mind was a dignified superiority, a certain innate grandeur of soul, which threw an air of decision and magnanimity over all his conduct. This produced in him frankness, generosity, disinterestedness, and a perfect contempt of all minor considerations when in pursuit of a great object. Besides this, his imagination was fertile, and his affections at once delicate and strong. His taste also, in all the arts, was refined: so that in poetry, painting, sculpture, and music, he was consulted by the first professional characters. The stores of his mind were copious. There was scarcely a branch of literature or science with which he had not some acquaintance. As he advanced in life, the vigour and boldness of his mind were controuled by a mature and discriminating judgment. He was wise, as well as determinate. He acquired a quick penetration into characters, a comprehensive knowledge of the world, an acute perception of propriety, and a facility in discerning times and circumstances, and in seizing the opportunity. Next, however, to that greatness which was his main characteristic, the diversity of his powers, embracing those of the most opposite description, was remarkable. It is not uncommon to see his genius, his taste, his judgment, or his penetration, in different individuals; but to find them, as in his case, all combined, is a rare occurrence. It might be doubted whether the decision or the wisdom of his character predominated. His friends inform me, that in his earlier years he was most remarkable for intrepidity, and in his declining years for wisdom. He had, besides, an inexhaustible fund of genuine humour. He not only caught instantaneously, in every object, the striking and distinguishing features; but his perception of the ludicrous was delicate beyond conception. As the result of these various qualities, an inimitable originality stamped his whole character: every thing he thought and did was his own. There was an impression of something extraordinary and fascinating on all his conduct. It was wholly impossible for him to do a single thing without a touch of novelty, and grace, and dignity. In a word, I used to imagine I saw revived in him all the fine talents of his great ancestor, Cecil, Lord Burleigh, that distinguished ornament of the reign of Elizabeth.' pp. 22, 23.

As a specimen of the very instructive account of Mr. Cecil's ministerial character, we insert the following.

'In his public ministry, his statements of divine truth were *purely scriptural*. They were the doctrines of the church to which he belonged. His great topics were, the ruin, and the recovery of man; his disease, and

his remedy ; his poverty, in himself, and the riches of grace provided for him in the Gospel. The greatness of his character raised him above the fetters of system. He called "no man master, for one was his Master, even Christ." He sometimes briefly described the scheme of salvation as, 'The recovery of a fallen creature to the favour and image of God, through a Mediator.' pp. 31, 32.

‘He was *simple* in all his religious views. It has sometimes been the case, that men of superior genius have corrupted, by human additions or perversions, the simplicity of truth. But nothing could be further from the conduct of our late beloved Pastor. Some persons may have possibly mistaken the richness with which he clothed all his ideas, for a studied refinement. But his aim was single. He absolutely despised a fastidious nicety. No subtilties, no metaphysical distinctions, no display of ingenuity, no attempt at novelty, no intention of deserting the beaten track of divinity, ever debased his discourses. A chaste simplicity, I have often heard him observe, was the highest attainment a minister could make.

His apprehensions of religion were *grand* and *elevated*. His fine powers, governed by divine grace, were exactly calculated to seize all the grandeur of the Gospel. The stupendous magnitude of the objects which the Bible proposes to man, the incomparable sublimity of eternal pursuits, the astonishing scheme of redemption by an incarnate Mediator, the native grandeur of a rational and immortal being stamped with the impress of God, the fall of this being into sin and poverty and meanness and guilt, his recovery by grace to more than his original dignity in the love and service of his Creator, filled all his soul.

‘His *style of preaching*, partook largely of his characteristic excellences. His first object was to awaken and command attention ; in doing which he had an astonishing address. He next proposed his subject with strength and clearness. If any difficulties were connected with it, he stated them prominently, in the manner of Paley, and resolved them. His acute and penetrating mind then seized on the main topics of his argument. These he placed in an interesting point of view, and delineated, or rather touched them off, with a few masterly and powerful strokes. A lucid perspicuity shone throughout. His ideas, like the rays of the sun, carried their own light with them. Images and illustrations were at his command, and rendered his discourses not only instructive, but absolutely fascinating. They were living pictures. All was admirably grouped, and every principal figure stood off from the canvas. To confine himself to dry argumentative discussion, was impossible : he was not, he could not be didactic. The genius of the man broke through on every occasion, and gilded and adorned the topics he handled. No ideas were presented naked and meagre, like the barren, leafless trees of winter ; all were clothed with luxuriance and verdure and fruitfulness. When his subjects were of the grander kind, and his powers were on their full stretch, there was a comprehension of mind, a native dignity, a sublimity of conception, a richness and fertility of imagery, which captivated and astonished his audience.’ pp. 33—36.

We shall only add a few valuable hints, relating to the depression of spirits which this excellent man suffered for a considerable time, in consequence of the paralytic affection which at length terminated his useful life.

It may sometimes happen that our consolation is on the whole lessened by the excessive anxiety we discover in obtaining it. Solid peace is not to be found in enthusiasm. It is best waited for in the gradual improvement of our knowledge, humility, faith, love, simplicity, and holiness. Deficiency of religious joy, like a depression on the animal spirits, may be more effectually removed by infusing general health and vigour, than by strong and inflammatory cordials. With our growth in grace, our measure of comfort will, generally speaking, be on the increase; and, what is of vastly more importance, our religion will be substantial; it will stand the shocks of bodily, and even of mental, infirmity; and will remain, in all its fundamental qualities, in the midst of disease, anxiety, and woe.' pp. 66—67.

These extracts render it superfluous for us to add any compliment to the successor of the departed saint, or to press upon our readers a perusal of this valuable publication. If any thing can detract from the pleasure of that perusal, it will be a surmise, that the accuracy of the biographer, has hardly been proof against the feelings of the friend.

Art. XIII. *The Stranger in Reading*. 8vo. pp. 207. price 7s. Richardson, 1809.

Art. XIV. *Letters to the Stranger in Reading*, by Detector. 8vo. pp. 217. price 5s. Black, Parry, and Kingsbury. 1810.

THE 'Stranger in Reading' is a work which probably few of our readers have had the misfortune to purchase or peruse, and which we most certainly, should not have descended to notice but for the valuable answer of Detector to which it has given occasion. The very insignificant writer of a production so utterly contemptible, appears to have assumed the mask of a 'stranger' for the unworthy purpose of traducing the character of the highly respectable town in which he is a resident, and of ridiculing Christianity under all the variety of forms in which it is professed around him. Indeed his desperate hostility to religion seems to have been his principal inducement for entering upon the trade of authorship; and Reading with all the sluggishness of its corporation, and the nuisances of its streets, would have passed uncensured, but for the singular fact—that its religious population is every hour increasing, and that religion forms the character, and gives the tone to the numerous benevolent institutions by which it is distinguished. In some measure, however, to conceal this leading object, the stranger professes to give a local description of Reading—to relate various facts illustrative of the character of its inhabitants—with a succinct biographical sketch of the literary men which it has produced—and a history of its literary and religious societies. But his geography is slovenly and inaccurate; his statement of facts contains a little truth mixed up with a surprising quantity of misrepresentation; his biography is plagiarism; and as for his account of the literary institutions and religious societies of Reading, it is unfair and slanderous to the extreme. Of his unblushing attacks on Christianity in general, there is a pretty fair specimen at p. 153, where he asks,

'What benefit would arise to the inoffensive, harmless natives [of

India] by their becoming *Christians*? Would they be better men? No! More honest or more humane? No! What then must be the consequence of this proselyting system, but to introduce discord where harmony exists? and to disturb the peace of families? as is experienced here about justification by faith,—the new birth,—putting off the man of sin, and a hundred more absurdities of the like sort.'

The Letters by Detector (which we understand are the production of the Rev. H. Gauntlet) are highly creditable to their author, and possess more than a merely local interest, as they treat on a variety of topics connected with human happiness; but we are afraid they must not expect to meet with a very extensive reception on account of the vile quality of the performance to which they are professedly an answer. We could indeed have wished that the worthy author had left the 'stranger' entirely out of the question, and had given the public a view of Reading, and its highly valued institutions, without entering the field of controversy with an adversary from whose defeat he can derive no honour.

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Art. XV. *An Address from a Clergyman to his Parishioners.* By R. Valpy, D.D. F.A.S. Rector of Stradishall Suffolk. Second Edition, 8vo, pp. 190. Price 4s. 6d. Longman and Co. 1811.

IN this sensible and unassuming publication, Dr. Valpy has, in compliance with the persuasion of some clerical friends, whose judgement he respected, presented the general reader with what was originally intended for the use of his parishioners—a short abstract of the exhortations which he has been in the habit of delivering from the pulpit 'for the direction of their faith and practice.' Unavoidably detained from his people, during the greatest part of the year, he hoped by this means to give himself 'an imaginary presence among them.' 'Could I presume, he adds, that the following sheets will be found of sufficient importance to deserve your continued regard, I should feel in the decline of life, at the approach of that period which time is rapidly bringing to my labours, a most soothing reflexion, that you will not forget me; but that, when you no longer listen to me from the pulpit, you will hear me from the grave.'

Of a work written under such impressions as these—so unequivocally intended to 'promote the glory of God, and the salvation of mankind,' we cannot but desire to speak favourably; and we freely own, that Dr. Valpy has brought together, in the limits of this address, much important truth—clearly stated, successfully illustrated, and enforced with earnestness on the consciences of his readers. Yet we must be allowed to regret, that when considered as a compendium of theological doctrines, as well as of moral precepts, there should not be in this otherwise valuable production, a more distinct exhibition of the peculiar discoveries of Christianity. In treating, for example, of the all important doctrine of justification by faith—after having represented the atonement wrought out by the death of Christ, as the only foundation of a sinner's acceptance before God, Dr. V. appears to us to convert faith and repentance into the conditions of justification, and preparations for Christ's reception, in a way that would lead his readers to conclude that justification is in some sense not

but of works. In proving, too, the obligation of a holy life upon Christians, the worthy author recurs to the untenable supposition that by 'the works of the law', which the Apostle speaks of, as having justifying power, the works of the ceremonial and not the moral law are intended; and we are sorry to observe the notion of Papal infallibility, and some others, cited without disapprobation—that there may be persons who need no regeneration.

It is not our wish, however, to multiply instances of this kind; and we think we should but ill imitate the candour and liberality so conspicuous in the pages before us, were we to dwell upon these imperfections with asperity. It would give us real pleasure, were this work to receive from the hand of its very respectable author those radical changes and improvements, which would enable us to recommend it as well calculated to subserve the useful and important ends, for which its publication was undoubtedly designed.

Art. XVI. *A Sketch of the Campaign in Portugal.* 8vo. pp. 43. Price 1s. 6d. Murray. 1810.

HIS Pamphlet has very much the air of being published by authority.

It undertakes the arduous task of defending Lord Wellington against his friends: for we must think that he would have suffered very little of the obloquy and ridicule to which this writer alludes, but for the absurd and contemptible extravagance with which he has been extolled by mercenary partizans. The policy of the pamphleteer is as cautious as that of the general. He takes good care not to expatiate on the splendid victory of Busaco, which he merely mentions in the following terms. 'It is needless to enter into any details of *this affair*, further than to state that while the enemy's force was considerably weakened, the spirits and confidence of the Allies were infinitely increased by the courage and readiness displayed by the Portuguese troops.' The same prudence is observable in speaking of the devastation of the country, which is so powerfully described and reprobated in the French papers, and which they nevertheless assert to have been very incomplete.

'As an additional security, exertions had been made to *deprive the country* through which the enemy was to pass, and that which he would last be compelled to occupy, of *those resources* which otherwise would have been of great advantage to him. It is obvious that it is extremely difficult, if not *impossible*, to render such a measure *completely efficacious*. But Lord Wellington, *knowing* that the enemy had advanced without magazines, and that in pursuance of the arrangements which had been previously made, the enemy's rear would be extremely harrassed by the Portuguese militia, *felt persuaded* that the more he could draw the French to the heart of the country, and the longer he could retain them there without exposing his own army to hazard, the more *difficult* would their situation become, and the more unequal would they prove to subsequent operations.' pp. 19, 20.

Lord Wellington appears to deserve the praise of having kept a large, perhaps a superior, French army in play for a considerable length of time: and those who confine his pretensions to this species of merit, and at the same time commend, as they justly may, his vigilance, promptitude, prudence, and skill, are most assuredly his wisest friends.

Art. XVII. *Observations on the Climate, Manners, and Amusements of Malta*; principally intended for the information of invalids repairing to that Island for the recovery of health. By William Domeier, M.D. of the Royal College of Physicians, London. 8vo. pp. 116. Price 4s 6d. Callow. 1810.

THESE observations comprise a sufficiently ample and minute account of the 'climate, manners, and amusements of Malta.' We recommend them not only to those readers who think of repairing to Malta for the benefit of their health, but to those also who can find entertainment in absurdity and bad English at home.

Art. XVIII. *The Advantages which Religion may derive from Learning*. A Sermon, preached before the Friends of the Protestant Dissenters Grammar School, at Mill Hill, at the Rev. Mr. Gaffee's Meeting-house, New Broad-street, January 10, 1810. By James Bennett, of Romsey, Hants. 8vo. pp. 44. Price 1s. Conder. 1810.

ONE of the charges which a certain bigoted set of writers are very fond of bringing against the Dissenters is, an antipathy to literature. They frequently assert, with a degree of confidence that would seem to imply the most careful investigation and exact knowledge of their subject, that these people are not only very ignorant, and almost destitute of learning and taste, but despise the advantages they are not happy enough to possess; that they deny the necessity or utility of human instruction to Christian ministers, renounce human reason in matters of religion, and actually prefer those preachers who are weak and illiterate. The recent establishment of an institution on the plan of our great public schools, among so rude a race, will no doubt be regarded with astonishment; and if the contempt which these writers profess is mingled with any portion of pity, they will be highly gratified to witness so bold a step towards civilization, and should they be induced to proceed further, and inspect some of the literary efforts of these Bœotians, as, for example, the Sermon before us, their benevolent satisfaction may be in some slight degree abated, on finding their own performances outdone.

The title of Mr. Bennett's Sermon conveys an idea of its purport and design, which is not exactly correct. His object is, in treating upon the words, '*And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds*,' (Acts vii. 22.) first, to point out the Hebrew legislator as an example of the union of religion and learning, then to display in his success, and in that of the Reformers, two striking instances of their utility when so united, and lastly, to recommend the institution in question, as tending to promote, in connection, the respective interests of both. We shall insert a few sentences in reference to the reproach we have already mentioned.

'On the advantages of *learning* I found my further appeal to you, in behalf of your newly-formed institution. You profess to separate from the Establishment on scriptural grounds, rejecting all human authority in religion, and affirming that the Bible is the religion of Protestant Dissenters. Shall we, then, continue confessedly deficient in the means of biblical learning, and resort to national establishments, of which we disapprove for our knowledge of that very book to which we profess superior deference? No; you feel that something was wanting to complete the

and secure the interests of our churches. They have long paid to education for the ministry an attention which has reflected on them the highest honour. Even under the iron sceptre of the last of the Stewarts, academies for the dissenting ministry were filled with young men, who rushed into the places of the nonconformists whom death put out of the combat; saying of scorn, proscriptions, fines, imprisonments, exile, and death, "None of these things move me." This spirit has been kept alive to the present day; so that we may challenge Christendom to produce in any communion superior evidences of care to provide for the Christian ministry. From the commencement of Charity and Sunday schools, these institutions have abounded among Dissenters; nor have our churches been deficient in providing for the aged and indigent. Nay, we have not only contributed largely to send the gospel into the villages, where our countrymen were sitting in darkness; but among us was kindled the flame of missionary zeal which has encircled the globe, and startled the demon gods that brooded in perpetual night over the islands of the antipodes. A Dissenter was the father of the Missionary Society. It is highly suitable that the same valued and venerable person should be the first to address you, in behalf of an institution, which shall wipe away (I had almost said) our only remaining blot. pp. 25, 26.

On the whole, this is an able and interesting discourse; it displays considerable powers both of thought and language, extensive information, correct principles, and fervent piety.

art. XIX. *The natural defence of an insular Empire earnestly recommended; with a sketch of a plan to attach real Seamen to the service of their Country.* By Philip Patten, Admiral of the White. 4to. pp. 106. Price 10s. 6d. Hatchard, 1810.

ADMIRAL Patten is of opinion that the navy of Great Britain is treated by those *tertiæ filii* who have the management of state affairs, with very culpable neglect. He has therefore thought it advisable to 'recommend,' with great 'earnestness,' what he conceives to be 'the natural defence of an insular empire'—and to give 'the sketch of a plan to attach real seamen to the service of their country.' The *fomes* of his discontent appears to be, that the direction of the board of admiralty, should never be entrusted to any but 'real seamen;' and yet when we consider the qualifications which the worthy admiral expects to find in a 'director of the supreme power of our navy,' we freely own his anger appears to us a little misplaced. Is it to be supposed that a thoroughbred seaman should have time to become accurately acquainted with 'the condition of the sea force of every maritime power, together with the progress each has made in warfare upon the water';—should undergo a complete course of 'Geography, in the most extensive meaning of that word';—should possess 'not doubtful' knowledge of fortification and engineering; should be instructed in 'every means to communicate words or ideas, when they cannot be made known by the voice or by signs';—or should be intimately conversant with 'the law of nations,' 'and with the general state of the relations in which the different governments of the world stand to each other'—not to mention 'the excellent constitution of the British government,' and 'the pre-eminent advantages of the insular situation of Bri-

tain?" If all these accomplishments be really indispensable to a First Lord of the Admiralty, and that First Lord must also be a 'real seaman'—we can only beg leave to express our wonder, how the navy of Great Britain has by any possibility contrived, for any given portion of time, to keep its head above water.

Another topic of the gallant veteran's declamation is, the undue prevalence of parliamentary influence in naval appointments. In his 'plan' he proposes to increase the number and pay of subaltern officers, and to institute a society of seamen for the purpose of voluntary registration.

**Art. XX. *A Winter Season* ;** being an attempt to draw from the Storm of Winter, some Observations, which may warm our Hearts amidst its cold, with divine love and true benevolence. To which is added an Essay on the good things of this Life. 8vo. pp. 203. Price 5s. 6d.

SO singular an incongruity prevails between the quaint thoughts and stately diction of this performance, that it does not seem to bid fair for extensive circulation among any class of readers. Were it not notorious how very small a portion of actual observation is sufficient to set up a descriptive writer, that part of the preface would not be read without surprise in which Mr. F. informs us that, 'from about two years of age he has never seen either the beauties of spring, the charms of summer, the luxuriance of harvest, nor the sublimities of winter.' As the production of a blind man, we think 'the winter season' displays considerable ingenuity; some of the 'improvements' are not inappropriate; and an amiable, though somewhat whimsical cast of piety pervades the whole. To gratify the admirers of Lord Shaftesbury, we insert the first paragraph of Part V.

'Now from the south, the thaw with whirlwind's speed, leads forth his force, to raise the grievous siege; and hence with boisterous winds, and heavy rains, gives battle keen to all the powers of frost, who in their turn, repel the dreadful charge, with volleys great, of desperate hail and sleet: Thus suffering Nature, rent betwixt the two, weeps mighty floods down from her mountain cheeks, which swells the imprisoned rivulet 'tween the hills, and bursts her icy bands with horrid crash; the brooks grow mad; while rivers foam with rage, dashing o'er and their banks large flakes of ice, and haste to tell their briny mother, that she is come, who claps her hands with glad terrific roar, o'erwhelming the ships with all their shrieking crews.' p. 245.

**Art. XXI. *Reflections on the Shortness of Time* ;** A Sermon suggested by the general mourning for her Royal Highness the Princess Amelia, and delivered at the Octagon Chapel, Bath, on Sunday, Nov. 11. 1810. 8vo. pp. 32. Price 1s. 6d. Rivington. 1810.

**DR.** Gardiner appears, in this Sermon, to have imitated 'the manner of the ordinary of Newgate;' we think he has succeeded very well, and though a pulpit is not exactly the place for such a joke, we should have given him a good deal of credit for his humour, had not the idea been anticipated by Goldsmith.

## ART. XXII. SELECT LITERARY INFORMATION.

*Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

## GREAT BRITAIN.

Wm. Jacob, Esq. has in the press, a quarto volume with plates, *Travels in Spain*, in letters written in 1809 and 1810; containing an account of the manufactures, commerce, productions, &c. with biographical anecdotes, and a view of Spain under the Mohammedan domination.

The Rev. Johnson Grant will shortly publish the first volume of a *Summary of the History of the English Church, and of the Sects which have separated from it, from the earliest periods to the reign of James the First.*

A Translation of the *Life of Prince Eugene*, in one vol. 8vo. will appear early in this month, by the translator of the *Life of Fenelon*.

Mr. J. Britton's *Architectural Antiquities*, No. XXIII., forming the fifth vol. 3, contains seven engravings, representing the architectural details of Melnyn chapel, Scotland, viz. windows, copings, brackets, pedestals, columns, niches, &c. also a geometrical elevation of the east end, and a perspective view of the interior eastern aisle. It comprises also a history of that singular edifice, together with an account of St. George's chapel, Windsor.

Mr. Dutton has in the press, and will speedily publish, a new edition of *Marston's Georgics*.

To be published in a few days, in price 12s. in boards, a *Dissertation on the Prophecy contained in Daniel, chap. ix. verse 14 to 27 usually denominated the Prophecy of the Seventy Weeks.* By G. S. Faber, B.D. Rector of Redmarshall, Durham.

Mr. Benjamin Gibson, Vice-president of the literary and philosophical Society of Manchester, and surgeon to the Manchester Infirmary, will shortly publish, illustrated by plates, *Practical Observations on the Formation of an Artificial Pupil in several deranged states of the Eye; to which are annexed, marks on the extraction of soft cataracts, and those of the membranous eye, through a puncture in the cornea.*

Vol. VII.

Mr. Trotter of Montalta near Wicklow, has in the press, an *Account of the Travels of the late Mr. Fox, Lord St. John, and himself, in Flanders and France, during the late short peace; with a variety of letters of Mr. Fox, and circumstantial particulars of the last four years of his life.*

Mr. P. Barlow of the Royal Military Academy, is about to publish a *Collection of Mathematical Tables*, among which are some to facilitate the solution of the irreducible case of Cubics.

The Rev. T. F. Dibdin has in the press, in an octavo volume, the *English Gentleman's Library Companion*, being a guide to the knowledge of rare, curious, and useful books in the English language, appertaining to British literature and antiquities.

Mr. Hamilton Bruce is preparing an elaborate work, from authentic sources, giving a detailed account of all the Scottish families of note, from the peopling of Scotland by the Scythians to the present æra; also a copious account of the different Scottish monarchs, and their existing posterity.

A Report of the late Mr. Fox's *Speeches in the House of Commons from his entrance into parliament in 1786, to the close of the session in 1806*, is preparing for the press.

The *Asiatic Annual Register*, volume the tenth, for 1808, is nearly ready for publication.

The Rev. E. Cooper will shortly publish a second volume of *Practical Sermons*; and also a new edition of the first volume.

The new edition of the *Biographia Dramatica*, in three octavo volumes, is now in the press.

A new edition of Dr. Stukeley's *Account of Richard of Cirencester*, and of his works, with a copious commentary, is preparing for the press.

New editions of Mrs. Helme's *Translation of Campe's Columbus, Cortez, and Pizarro*, with her last corrections and improvements, will appear in a few weeks.

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Dr. Millar, lecturer on *Materia Medica* in the university of Glasgow, has in the press, *Disquisitions in the History of Medicine*, exhibiting a view of physic, as observed to exist during remote periods, and among nations not far advanced in refinement.

Dr. Joseph Reade, of Cork, has in the press, *Critical and Practical Observations on the Diseases of the inner corner of the Human Eye*, with a new arrangement and method of cure.

Mr. W. Moore, of the Royal Military Academy, is preparing for the press a *Treatise on Fluxions*, with the various applications of that science.

Mr. Winch has nearly ready for the press, the *Flora of the counties of Northumberland and Durham*, of which the *Botanist's Guide* through those counties may be considered as a *Prodromus*. It will comprise about 2000 indigenous plants, and be illustrated by some coloured engravings from drawings made by Mr. Sowerby.

A new work is preparing by Mr. Peter Nicholson, on the *Mechanical Exercises of Carpentry, Joinery, Bricklaying, Masonry, Turning, &c.* with plates of the various tools used in each branch of business, and other figures explanatory of the principles and practice of the several arts. This work is drawn up on the plan of the familiar but obsolete work by Moxon, the plates are numerous, and the work will be ready for publication early this spring.

An elegant work with plates in aquatinta, from drawings by Mr. Lugar, Architect, of *Plans and Views of Buildings*, executed by him in England and Scotland, several of which are in the castellated style, with accurate Views, of the situations, will soon be ready for publication.

Sir John Carr has in forwardness for publication, *Descriptive Sketches of the South East Parts of Spain*, and the islands of Majorca, Minorca, Sardinia, Sicily, and Malta, during a tour in those countries in 1809 and 1810, accompanied by engravings of views taken on the spot.

Mr. Pratt purposes to bring forward early in April, the *Poetical Remains of Joseph Blackett*, with appropriate engravings, and a portrait and memoirs of the author. To be published for the benefit of his aged mother and orphan child.

Mr. Ackerman will publish on 1st of April, the first part of an historical and descriptive work, entitled *Westminster Abbey and its Monuments*, which is designed to be completed in sixteen monthly parts, forming two volumes elephant 4to. illustrated with coloured plates, from drawings by Messrs. Pugin, Huett, and Mackenzie. The letter-press will give a history of that interesting fabric, with all the necessary circumstances, from the earliest notices of it to the present time; plates will represent the several external elevations of the structure and perspective views of all its distinct internal parts, and also those monuments which are most distinguished for beauty of design, skill of workmanship, and eminence of the persons to whose memory they have been erected; the last part will be accompanied with biographical sketches and such historical details as are connected with the subject.

Early this month will be published one volume 4to. illustrated by two large maps, *Exploratory Travels through the Western Territories of North America*, comprising a voyage from St. Louis on the Mississippi, to the sources of that river, and a journey through the interior of Louisiana and the north-east provinces of New Spain. Performed in the years 1805, 1806, 1807, by order of the government of the United States. By Zebulon Montgomery Pike, Major 6th Regt. U. S. Infantry.

James Peller Malcolm, F.S.A. nearly ready for publication in one volume 4to. *Anecdotes of the Manners and Customs of London, from the Roman Invasion to the year 1700*; including the origin of British society, customs, manners. A general sketch of the state of religion, superstition, dresses, amusements of the citizens of London during that period. To which are added illustrations of the changes in our language, literary customs, and gradual improvement in style and versification, and various particulars concerning public and private libraries.

The Rev. John Mitford, A.B. will publish in a few days *Agnes, or the Indian Captive*; a poem in four cantos with other Poems.

A volume of *English and Latin Poems* By E. B. Impey, Esq. is nearly ready for publication.

FRANCE.

M. C. A. Walckenaer, author of the Description of Spiders, and the *Fauna Parisiensis*, is engaged in a Natural History of Spiders, which will extend to three hundred plates; they are designed, engraved, and coloured, by the most celebrated artists of the capital; and accompanied by descriptions, in Latin, French, English, and German, of all species of Spiders, whether already described by Naturalists, or hitherto unnoticed, with their Synonymes, and their Habitudes. Three numbers are published, ten plates in each. (*Histoire naturelle des araignees*. 5 fr. per No.)

The Annals of the Museum of Natural History, have reached their sixteenth number, having been continued five years. Twelve numbers are published annually in quarto, at a subscription of sixty francs per annum, or on vellum paper, one hundred and twenty francs, at Paris. The principal contents of this work, are the various discoveries in Natural History, as they occur.

GERMANY.

M. J. B. Tromsdorff has published at Erfurt, the commencement of his Essay, towards a general History of Chemistry. This Essay was inserted in continuation in the successive numbers of the Journal of Medicine, conducted by this author during the years 1803, 1804, 1805. It is now reprinted as a separate work. Three parts are published containing 400 pages.

The same gentleman has in a course of publication at Erfurt, a periodical work entitled the General Chemical Library of the nineteenth century. It consists of criticisms on all new works published on that subject; and the last number contains a methodical review of the Chemical Literature of France, England, Holland, Sweden, &c. from 1800 to 1810. (*Allgemeine chemische Bibliothek*, &c.)

M. G. C. Meyer, has published a series of Tables of Practical Chemistry, intended for the use of Physicians, Apothecaries, and Students. (*Praktisch—Chemische Tabellen*, &c. Erfurt.)

M. And. Staecz and de Muhlfield, have published a Mineralogical Description of Lower Austria. (*Mineralogisches Taschenbuch*, &c. 8vo. pp. 394.)

MM. H. Klaproth and F. Wolff have published two volumes of a Dictionary of Chemistry: they contain letters A to J. (*Chemisches Woerterbuch*, &c. 8vo. per 5 rxd. Berlin.)

M. C. C. Leonhard has commenced at Frankfort, an annual register of Mineralogy, and the discoveries continually occurring in that science. It consists of various memoirs and papers on subjects connected with mineralogy—miscellanies—necrology—literary intelligence, and correspondence. (*Taschenbuch für die gesammte Mineralogie*, &c. 8vo. pp. 400 plates. In 2 fl. 45 ker.)

The same author has published a Manual of general Topographical Mineralogy. (*Handbuch einer topographischen Mineralogie*, &c. 2 vol. 8vo. pp. 480. 3 fl.)

M. F. B. Vietz has published three volumes on Botany, containing Plants used in Medicine, in Domestic Economy and in Manufactures, with the description of their method of using them. The first two volumes contain the indigenous medicinal plants: in the third, the plants for household use, and manufactures, are contained from *Acanthus* to *Amygdalus*, arranged in alphabetical order. The author has followed the system laid down by Murray, although the botanical science has been much improved since that was published. (*Abbildungen aller Medizinischen, Oekonomischen, and Technischen Gewächse*, &c. 4to Vienna)

M. P. S. Pallas has published his fourth fasciculus of his description of plants imperfectly known: it contains the classes *Polycnema*, *Corisperma* and *Camphorosma*. (*Illustrationes plantarum, imperfecte vel nondum cognitarum, cum centuriis iconum, recensente P. S. Pallas*. fasc. IV. folio. Leipsic.)

M. G. Crome has commenced the publication of a Collection of German, Lichens, collected, examined, and described by himself. They are published in the form of an herald, properly dried and pasted on paper. Three numbers are published—the first containing sixty specimens, and ninety pages of explanation—the second thirty, and forty eight pages—and the third an equal quantity. (*Sammlung deutscher Laubmoose*, &c. 4to.)

M. C. A. Buhle has published three numbers of a work, intitled 'Instructive and Entertaining Dialogues on the

first four Classes of the Animal Kingdom: each number is accompanied by a box of figures of animals cast in pewter, by M. Fischer, engraver, copied from the best originals (*Unterhalten über das Thierreich, &c. Halle.*)

Professor C. L. Willdenow, is proceeding with his account of the Rare Plants cultivated in the Garden of the Berlin Royal Academy. He has published seven numbers in large folio, containing eighty four plates. (*Hortus Berolinensis sive Icones et Descriptiones plantarum minus cognatarum horti regii academici Berolensis. auctore C. L. Willdenow. Berlin. p. VII. 4 rxd. 4 gr.*)

M. J. G. Muller has published at Leipsic, Memoirs of the Reformation. The following is an outline of the subjects. General considerations on the Reformation—epochas of the Reformation—necessity of an alteration in the Church at that period—principles on which the Protestants acted as to the organization and possessions of the Church—progress of the Reformation—means employed to accelerate it—characters, manners, principles, opinions, and acts of the Reformers—conduct of their opponents—endeavours of those who wished to conciliate the contending parties—and consequences of the Reformation. (*Denkwürdigheten aus der geschichte der Reformation. 2 vol. 8vo. 3 rxd, or on English paper. 4 rxd.*)

M. J. J. Loos, author of an esteemed life of Paracelsus, has published the biography of Van Helmont, extracted from his own writings.

M. G. A. Galetti has published at Leipsic, a work on Geography, intitled, A general Description of the World: it consists of geographical, historical, and statistical tables of all the states of Europe, considered as to their situation, extent, constitution, population, &c.; it is illustrated by twenty coloured Maps. (*Allgemeine Weltkunde, &c. 8vo. 5 rxd. 4 gr. or without the maps 2 rxd. 12 gr.*)

M. Artaria has published at Vienna, on four sheets, a Map of Hungary, Croatia, Slavonia, and Transylvania, with the latest observations. (*Mappa novissima specialis et posterum regnorum Hungariæ, Croatiae, Slavoniæ, et magni principatus Transylvaniæ; juxta accuratissimas observationes geographicas, adhibitisque certissimis veritatis fontibus et novissimis postarum libris delineata*)

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a Map of the possessions of the House of Austria in Italy, since the peace of Luneville. (*Nuovo carta degli stati della casa d'Austria in Italia, dopo il trattato di pace di Luneville, delineata da J. E. S. sulle più precise recenti astronomiche osservazioni e altre sorgenti le più autentiche ed incisa da F. Reiser.*)

M. H. Ernst has published the fifth and concluding volume of his Practical Instructions on the art of constructing Mills, designed for the use of Millers and Carpenters; it contains eighteen plates and tracts of mills for sawing stone—tobacco-mills—paper-mills—gun powder-mills—lead-mills (for paint)—mills put in movement by the tide. The work concludes with a brief history of mills in general. (*Anweisung zum praktischen Mühlenbau, &c. Vol V. 1 rxd. 16 gr. Leipsic.*)

M. H. C. Koch has published at Leipsic, in octavo, a Portable Dictionary of Music, for the use of Professors and Amateurs. (*Kurzgefasstes Handwörterbuch der Musik, &c. 2 rxd.*)

MM. J. A. Bergk, C. Haensel, and Baumgaertner, have published at Leipsic, the first volume of the Asiatic Magazine, containing accounts of the manners, customs, sciences, arts, trade, manufactures, opinions, religions, climate, soil, animal, vegetable, and mineral productions, &c. of Asia. The volume, published in four numbers, contains twenty-four coloured plates, chief taken from English works, some however are from originals, furnished by Hanoverian officers in the English service (*Asiaticks Magazin. vol. 1. 4 parts, pp. 180. pl. coll. 24. per 6 rxd.*)

#### HOLLAND.

MM. E. Scheiding, and J. J. Graenewoud, have published the first part of a Hebrew and Chaldee Lexicon. (*Lexicon Hebraicum et Chaldaicum manuale codicem sacrum veteris Testamenti, cura F. J. Scheidi, et J. J. Graenewoud. Promissa est epistola ad virum illustrem J. Michaelis. Pars I. 4to. pp. 378. 4 rxd. 4 gr. Leyden.*)

M. Curt. Sprengel has published the first volume of his *Historia Rei Herbariae* it is divided into four books, each again subdivided into several chapters, on the following subjects. 1. *Prima rei herbariae rudimenta.* 2. *Rei herbariae incrementum.* 3. *Rei herbariae decrementum.* 4. *Rei herbariae renatis literis instauratio.* 8vo. 12.

ITALY.

Sig. L. Brugnatelli has published a corrected and augmented edition of his Elements of Chemistry, according to the latest discoveries, intended as a public course of instruction at the university of Pavia. The first edition appeared in 1795. (*Elementi di chimica, appoggiate alle più recenti scoperte, &c.* 4 vols. 8vo. Pavia.)

POLAND.

M. Stanislas Staszic has published a memoir read by him before the Society of the Friends of Science at Warsaw, on the Geogony of the Mountains of ancient Sarmatia, or modern Poland. He designs to publish in continuation, a series of observations on the natural history of the Carpathian Mountains. The present treatise relates to the plains of the country, the chain of the Kahlenberg mountains, that of Beskid, and the Bielaw Mountains. (*O Ziemorodztwie gór dawniej Sarmacy, &c.* 8vo. 2 plates.)

PRUSSIA.

M. J. Schulz has published the second and third volumes of his Elements of Mathematics, containing Mechanics, Optics and Astronomy. (*Kurzer Lehrbegriff der Mathematick, &c.* pp. 450 and 430. 8vo. plates, 3 rxd. 6 gr. Königsburg.)

M. A. Bwrja has published his fifth and last volume of his Astronomy. The subjects treated in it are, eclipses, transit of Mercury and Venus, eclipses of sa-

tellites, Saturn's ring, comets, tides, winds, and lastly, a series of astronomical tables. (*Lenhbuch der Astronomie.* Vol. V. 8vo. pp. 317. per. 1 rxd. 16 gr. Berlin.)

M. S. T. Hermbstaedt, has commenced a work, entitled, Archives of Chemical Agriculture, it consists of a collection of the principal inventions, discoveries, observations and experiments, natural or chemical, relating to rural economy. The treatises are originally composed for the work, extracted from larger works, or selected from other periodical publications. (*Archive der Agriculture-Chemie, 8vo.* Berlin.)

M. M. L. Engelman has published an Essay on the theory and practice of Bleaching; in which he gives a detailed account and description of the properties of the various articles necessary in this process; water, potass, lime, &c., and describes the method employed in Silesia, of bleaching by the oxygenated muriatic acid. (*Chemische-praktische Bleichkunst, &c.* 8vo. pp. 128. pr. 9 gr. Glogaw.)

SWEDEN.

MM. G. Hisinger and J. Berzelius have published the first volume of a work on Natural Philosophy, Chemistry, and Mineralogy: it contains eight Memoirs on Mineralogical Chemistry, by MM. Berzelius, Ekeberg and Hisinger, comprising analyses of Cerite, Automolite, Pyrophysalite, &c. (*Afhandlingar i fysik, kemi och mineralogi, &c.* vol. 1 8vo. Stockholm.)

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### CORRESPONDENCE.

There is something so irresistible in the grave earnestness of the following remonstrance, that, greatly as it must detract from our critical reputation, we cannot refrain from communicating the greater part of it for the entertainment of our readers.

'Accidentally meeting a friend a few weeks since, he gratulated me on the uncommon notice you were pleased to give to my little dwarf child, "the Mixture" in page 655. No. 7. for July last. I therefore procured it; and I confess my vanity was so far excited as to shew it to some others; who made me this reply, "you are wags—and are amusing yourselves at my expence, &c." I doubted their ideas, thinking the gravity of a REVIEWER would forbid such a conduct, and that irony, if such was intended, should in some manner be apparent; or how would it be distinguishable from unqualified praise.'

Our worthy correspondent, after assuring us that 'such are not his ideas of us, but the very contrary,' then proceeds to defend, with considerable acuteness, certain modes of expression, which we had presumed, in the critique alluded to, to censure as 'inaccurate.'

'If,' he continues, 'you admired the personification of ruin, a word or two more would have aided your intentions, and infused corresponding admiration. I could not but smile that you so readily trace me to my admirable original. I can truly say I no more thought of Homer, in the lines referred to, than Homer of me. As you rather complain of the denouement, and add, it was impossible for the poet to get "quite over this hedge of a difficulty without lacerating his allegory, &c.", I hope it will not be offensively taken my remarking critics may expect criticism, as those who play at bowls are reminded to look for rubbers; so whilst harmony and good temper are maintained, I refuse not to give, or take, as the case may be. Such, had you duly considered all things, I think you would not have made the above remark, or necessitated me to justify the expression, "playing too deep or gambling is pernicious," notwithstanding 20,000*l.* may at one period be obtained thereby. That sum can be no equivalent for the loss of the undermentioned, viz.

Placing in business and storing a shop well	2000
And gave him a thousand pounds beside	1000
His wife's fortune	1000
10 Years successful trade, averaged at 1000 <i>l.</i> per annum	10000
16 Years of neglected and dwindling trade, which gradually from } 1000 <i>l.</i> a year diminished to little or nothing, average 150 <i>l.</i> }	2400
Now and then a small prize, total amount, supposed	600
Legacy at his father's decease	10000
Legacy at his wife's father's decease	5000

Total amount

32000

I hope this statement, which is not an extravagant one, will fully demonstrate the correctness of my expression, and prove the allegory, &c. has not yet sustained the smallest scratch whatever; not to say any thing, because not reducible to pounds shillings and pence, of the distress of his family, and the constant anguish his own turmoiled mind must have been subject to, and that for 16 years.—Lastly, I think your remark about the 'execrable printing' is in too strong language. I very well know it is faulty; but upon the whole, it might have passed without so strong a rebuke.

I am gentlemen with great respect, &c. A. C.

\*\*\* Unexpected hindrances have compelled us to defer the conclusion of the article on the Controversy respecting the British and Foreign Bible Society, to our next number.